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NATIONAL COUNCIL

OUTLOOK

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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THE COVER

The historic Bruton Parish Church, the court church of colonial Virginia a half-century before the Revolutionary War, is on the cover of this month's Outlook. Leaders of the National Council of Churches will worship in the church when the General Board holds its quarterly meeting at Williamsburg February 27-28. It will be the first meeting of the Board in a Southern state.

The church was built 1710-1715 and is said to have been in continuous use longer than any other Episcopal church in the United States. It became the court church of colonial Virginia when the seat of government was transferred from Jamestown to Williamsburg. Two colonial governors and others prominent in church, state and nation lie buried in the church yard. The building was enlarged and the interior changed several times. Restoration was begun in 1905 and completed about 20 years ago as part of the colossal project financed by John D. Rockefeller, Jr. to restore the 18th century colonial community and capital.

Bruton Parish derives its name presumably from Bruton, County Somerset, England. One of Virginia's colonial governors, Sir William Berkeley, came from Bruton.

The present rector is the Rev. Coatsworth Lewis.

Vol. VII. No. 2 February 1957

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Christian Methodist Episcopal Church
Church of the Brethren
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Philadelphia Yearly Meeting of the Religious Society of Friends
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Romanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Roswell P. Barnes, *The Representative Principle in the National Council;*
Miriam Evans, *Day of Wonder.*

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Confessions of a Church Statistician

By BENSON Y. LANDIS

THE most valuable book on church statistics ever published in the United States, in my opinion, was the report of the federal Census of Religious Bodies for 1926. Published by the U. S. Bureau of the Census, it contained information on church membership, religious education, and church finance, gathered from local churches by uniform methods from one office as of a particular date, and distributed the information by states, counties, and major cities. We have had nothing of the same scope since, although fortunately a special foundation grant has made possible a church distribution study which contains data by states, counties, etc., for over 100 denominations with almost three-fourths of the church members.*

For almost 40 years I have compiled and studied church statistics on an interdenominational basis. During that time I have been interested in noting the various responses to the publication of my elementary summaries and compilations. They may be grouped under these heads:

1. Most people who have published comments have, in my opinion, overestimated the value or significance of these products of simple arithmetic and an ordinary adding machine.

2. Some will have nothing to do with them because they are church statistics. In this group are eminent social scientists.

3. Others, possibly a small group, have sought to make careful use of church statistics, have tried to understand the nature of the sources, and have engaged in inquiry concerning their meaning.

Because of a wish to enlarge and extend the third category, this article is being written.

Since the federal Census of Religious Bodies, 1926, there have been no compilations for U.S.A. by uniform methods, gathered at one time, with the relatively full cooperation of the local churches. The federal census of 1936 was marred because of the non-cooperation of about 20 per cent of the local churches. That of 1946 was begun and never completed. In 1956 the Executive Branch of a government with leaders vocal on religion did not bother to request an appropriation from Congress, and, so far as the record of hearings goes, no member of Congress, Republican or Democrat, even made a simple inquiry about the matter. For creation of this situation the non-cooperation of local churches and the indifference of government officials both are responsible.

Many religious bodies make annual reports of the figures that they obtain from their local churches. But it is not even known how many of the 268 religious bodies gather such information annually. Perhaps half of them do.

Thus much of the quality of the reporting is dependent on what the local churches have by way of records and on the willingness of pastors or lay people to make careful accountings. It has often been said that pastors, priests, and rabbis are not distinguished for their work with figures. At present many of the published figures come from local church records that are apparently not carefully kept, either by clergymen or lay people.

What about those that do not make annual collections of reports from local churches? Some gather figures at irregular intervals, and others simply make crude estimates of their constituencies.

Just as local churches vary in the care of their reporting, so the various religious bodies vary in their conceptions of membership and of the formality with which people are related to their churches. There has never been a compilation of definitions of church membership. In some Protestant denominations it is only by custom, and not by formal action, that many persons are taken into full membership at age 13.

Also, a number of Protestant bodies do count all baptized children, including infants; it is not correct to say that Protestants, of course, only count persons aged 13 years and over. In 1945, I estimated carefully and found 5,000,000 Protestant church members officially reported under age 13.

Roman Catholics include all baptized persons. Jewish congregations include all Jews in communities having congregations. The Eastern Orthodox include all persons in the cultural or nationality or racial group served.

It is perhaps no secret that the relation of many Negro families to their churches is a very informal one, and that it is difficult for these churches to keep records. Yet an informal relationship can be a most vital one. In Montgomery, Alabama, the Negro churches certainly appear to have had the loyalty of their people; and the pastors of these churches have been close to, and have understood, the aspirations of their people.

In a suburb I know there is a well-organized church with 900 members. For 200 of these persons there is not a post-office address available. They do not live in the community where their names are on the church roll. It is possible that a proportion of these are also on other church rolls. The great migrations have brought problems for the churches, one of which may be a higher proportion of non-resident and inactive members than in former years.

We may also be getting to a place where duplication of membership is more than negligible. We may, as in the Orient, be getting a number of people who belong to two denominations. But in the Orient they seem to be deliberate about it and always aware of it. In the U.S.A. it comes about because people are not aware of it.

There are careful observers who think that it is in the suburbs that much of the current church activity, including building, is taking place. There are many "inner cities" and rural communities whose churches do not seem to be gaining membership, and are thus not participating in the over-all gains whereby officially reported church membership has been increasing more rapidly than population.

And what, finally, do these things imply?

There is no substitute for careful records and careful reporting in the local churches. All other reporting is dependent upon that.

Beyond the local church there are also large responsibilities. One is that we try to move out of the stage of being in the beginning of the beginning on church statistics, to make careful and regular reports, and to produce reports that can be directly compared with previous reports. If every denomination printing a yearbook were to print the name of the county in which a church is located, that would help. (The Disciples of Christ, the Roman Catholics, and others do.)

There should come a day when church statistics generally are presented to consumers more carefully than other statistics. At present that day is far from dawning. In simple justice to consumers, there should be intensive cooperation toward that end.

*Information about the church distribution study may be obtained from the National Council's Publication and Distribution Department.

Dr. Benson Y. Landis is associate executive director of the Council's department of research and survey and editor of the Yearbook of American Churches.

New Americans Without a Hyphen

Hungarians erase memories of Red Terror in midst of cordial welcome to new-found homes in American cities and towns with the help of Church World Service

Mrs. Marie Bocsanya, twenty-six, and her two-year-old daughter Ibolya being interviewed at Kilmer.

By GERALDINE SARTAIN

EIGHT grown-ups and a child bend over paper-backed books showing *The Day Family* at work, at home and at play. The small one is a girl of nine with long yellow hair and a serious face.

This is only their second lesson in English and they show a desperate eagerness to learn the strange new tongue. They read quite clearly and well: "I go to work . . . I go to night school . . . I want to learn," except that all their w's sound like v's. They giggle over this as the contrast between the teacher's enunciation and their own booms back at them from a recording machine.

Here is a brand-new class of Hungarian refugees gathered in Huguenot Memorial Church in Pelham, N. Y. It's a bitter cold and snowy night and all nine were driven to the class over icy streets by their various American hosts. Everyone—sponsor and refugee—knows and greets the others warmly by name as they stomp inside out of the storm. Despite the language barrier, there's much banter back and forth about the nasty night.

This might be an American town gathering of friendly neighbors who have known each other all their lives rather than a gathering of two nationality groups which normally dwell an ocean apart.

Most of America's new visitors are only a few days from the street fighting, the chaos and the death in tortured Hungary. Many fought onrushing Red tanks with their bare hands or with Molotoff cocktails. Nearly all had harrowing escapes, walking or crawling across the swamps to the border. They arrive here with only the clothes on their backs, maybe a few Hungarian forints in their pockets, but with a world of confidence and hope that they can make good lives for themselves in a country free from Red terror.

One of the nine students, Janos Mezey, is on crutches with one empty

At Camp Kilmer, Sonya Grodka, CWS worker, confers with Edward Savage, assistant director of Immigration Services.

A busload of Hungarian students is headed for Sloane House in New York, where they will stay temporarily.

Dr. and Mrs. Sandor Haraszti and their five children will go to St. Louis where the doctor will work in a hospital.

Families gather around the Transportation Office at Kilmer where busses pull in for Chicago, Ohio, Pennsylvania, etc.

pants-leg folded back neatly at the knee. Three times he tried to make it over the border in the last few years. Each time he was caught. The result: five and a half years in communist prisons.

His leg, shattered by a Russian bullet in World War II, is irretrievably injured now by prison beatings administered by his captors in a vain attempt to force a confession of spying from him.

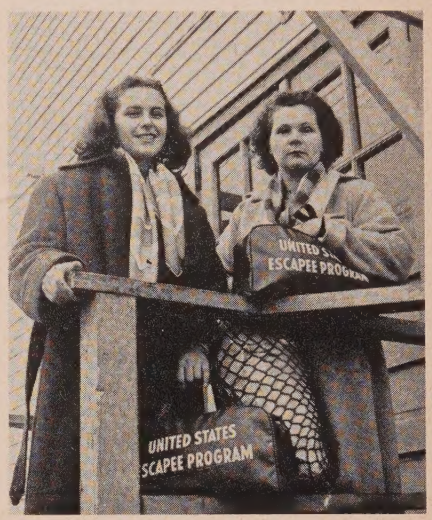
The Freedom Fighters set Janos free. He needs a prosthesis and, in America less than two weeks, has already had a fitting for the newest type. In a few days he will be walking on two legs, his crutches thrown aside forever. This, he says, will be a symbol of his new freedom. In the meantime, he sits at his production line job in a Mamaroneck factory.

An hour before class, Janos and three other students—Mr. and Mrs. Molnar and Mr. Molnar's brother—have dinner in the comfortable four-room apartment arranged for them in the home of a warm-hearted Pelham family. Together, Janos, the Molnars, and the American children, Judy and Bill, laugh over a television comedy, work at a jigsaw puzzle and "talk" by sign language.

Everyone is especially joyous tonight because the very first mail from Hungary has arrived and Janos receives a cheerful letter from his 21-year-old daughter.

His American hosts are as relieved as he, and pump his hand in warm congratulation, while Judy and Bill let out a war whoop. The household fairly crackles with affectionate interest.

All over America scenes like these in the Pelham home and in the church classroom are being repeated every day. Wherever any of the more than 20,000 Hungarian refugees have found a haven,



Janos Mezey and the Josef Molnars attend an English class at Huguenot Memorial Church, Pelham, N. Y., taught by a high school teacher, or watch TV, or try their luck at jig-saw puzzles with the children of their American hosts, Mr. and Mrs. Charles Foreman.

families and young men, still tense from the bloody terror in which they took part, from the dangers of their flight and the awesome strangeness of a new country, are beginning to relax in the atmosphere of genuine warmth that surrounds them.

They are beginning the settling-in process—settling in homes and jobs found for them by the men and women in America's churches, in special night classes set up so they can master the new language speedily.

In Harrisburg, Pa., where the State Council of Churches is cooperating with the United Churches of Harrisburg and Dauphin County in receiving 100 families and single men, the language school opened four days after the refugees arrived. It is taught, as in Pelham, by a high school teacher who volunteers his services. Within a week after reaching these shores, new students in Cleveland, O., were repeating the simple phrases a woman needs in buying groceries and a man requires at his shop bench. All across the land they are learning from the familiar federal series, *The Day Family* or similar texts.

They learn rapidly, for the Hungarian refugees are an army of eager young people, mostly young single men 18 to 30. One seldom sees anyone past 45, and nary a greybeard. Oldsters just weren't up to the rigors of uprooting and escape.

A Church World Service sign at Camp Kilmer warns, "We have few families for placement." Also, there are few farmers, virtually no domestics, and positively *no* orphans for adoption.

One of the first surprises is how remarkably strong and handsome these people are. Their skins are fresh and rosy, their hair thick and shining; and their smiles flashing. Among the young wives there are many beauties.

After the essentials of clothing and food, homes and jobs are provided, there are still endless services needed by these newcomers, snatched so recently from the revolutionary ferment of Middle Europe. And in one of the greatest spontaneous outpourings of sympathy and affection ever shown by the people of this nation, Americans in hundreds of communities are happily fulfilling these needs.

They are taking Hungarian children by the hand and entering them in public school; they are showing the grown-ups how to comply with the alien registration provisions, smoothing the path so a breadwinner can get his social security card and health benefits.

They are helping professional men and craftsmen re-train for other lines, assuring that bakers and hair stylists qualify for their state licenses.

And ever and always they are fetching and carrying their new neighbors by car to church and on sightseeing expeditions, baby-sitting for them, teaching them how to use the supermarket and the post office, inviting them to meals and family celebrations. Dentists are filling teeth and doctors giving medical care gratis. Trade unions are waiving dues for a time.

Behind the individual church groups and church councils stands Church World Service, the National Council's global relief agency. CWS is sponsoring the entrance of all Protestants and members of the Eastern Orthodox churches. These numbered some 4,000 by early January, with more arriving daily. Of that number, CWS placed more than 3,000 immediately and it will remain on the job indefinitely, caring for its share of refugees. The final number will not be known until Congress acts on the matter. Roman Catholic refugees (in greater numbers because Hungary was about 60 per cent Catholic) are sponsored by the National Catholic Welfare Council, and Jewish by the United Hebrew Immigrant Aid Society.

Going through the processing routine with Dr. and Mrs. Sandor Haraszti and their five children on their arrival at Camp Kilmer gives a picture of how CWS and the various agencies function in the most colossal on-the-spot resettlement ever carried out in America.

The Haraszti couple, both doctors serving in the same hospital, were wanted by the Reds on two counts. They had cared for wounded Freedom Fighters. Dr. Sandor Haraszti was also a Baptist minister and professor at the Baptist Theological Seminary which the communists sought to close.

The Haraszti escape with five youngsters is a hair-raising saga. After a long ride by truck convoy, imperiled by guns, tanks and fighting, they were forced to slog on foot 25 kilometers—15 miles—through the swamps to dodge Russian tanks, carrying their two youngest in their arms. Their three-year-old boy grasped the idea that he must not cry or Russian soldiers would get him, but the baby, just two, was too young for this lesson in cause and effect. She whimpered or sobbed most of the way and had to be silenced by her father's hand over her mouth.

At Camp Kilmer she was still crying, a frightened, unhappy baby.

Flown to America by the U. S. government, and once past the big gates at Kilmer, the Harasztis, like everyone else, faced a 48- to 72-hour processing in the dun-colored barracks that sit cheerlessly on that windswept, barren army post.

These hours must seem interminable, especially to lively children. For, try as the agencies do to speed the refugees on their way, they usually wind up waiting their turn, sitting for several days on hard, backless benches around the walls of the barracks.

Fortunately the Red Cross is there with hot coffee, laced with slivovitz, and with warm clothing, even to cozy snowsuits and rubbers for the small fry.

All of the Harasztis had a complete medical check-up and the adults an employment interview by the U. S. Employment Service, which was already trying to help agencies match job offers with refugees' skills. They went through customs (nothing to declare!) and immigration—thence to the sponsoring agency, CWS.

Here the Harasztis are interviewed with care and vast understanding by one of the 35 to 40 CWS emergency staff. This part is old-home week to them, for in Austria they met CWS staff members who are aiding the World Council of Churches at the colossal job of getting refugees properly sponsored and on planes and boats headed for America.

Everything is done to make the Harasztis feel they are not merely a numbered case, but living, breathing people who have much to contribute to American life as well as much to receive.

Because the Harasztis are Baptists, they check in next with that denominational group, which helps send them to their ultimate destination.

The transportation section books them for the first bus to St. Louis, where Dr. Haraszti has an offer of medical work in a hospital. Committed Christians, they hope eventually to go to Asia or Africa as medical missionaries.

All is a busy whirl outside "Transportation." Large Greyhound or Trailways busses pull out for Chicago, upstate New York, Ohio and waypoints. A Syracuse bus-load is especially honored. It is escorted by New York State Police and will stop at Albany for a greeting by Governor Averell Harriman.

A bus packed with students, both boys and girls, takes off for Sloane House, a YMCA residence house in New York City. Here they will wait until scholarships are lined up for them through the World University Service program, aided by the YM and YWCA. While they are waiting, some of these students will take the "crash" English language course at Bard College in New York State or in other institutions.

Few arrivals are sent to New York City—only those with relatives there who can tide them over or others whose careers can be given a boost only in that great metropolitan center.

Such a group is the Sabo family—two acrobat brothers, the wife of one and their four-year-old "Toti." The Sabos are well-known circus and variety performers in Hungary and Germany. In New York they signed with an enter-

(*Contiued on page* 26)

Looking ahead to National Christian College Day, April 28, one of the nation's great educators has prepared for the National Council Outlook a remarkable analysis of the basic foundations and relationships of

The Church-Related College

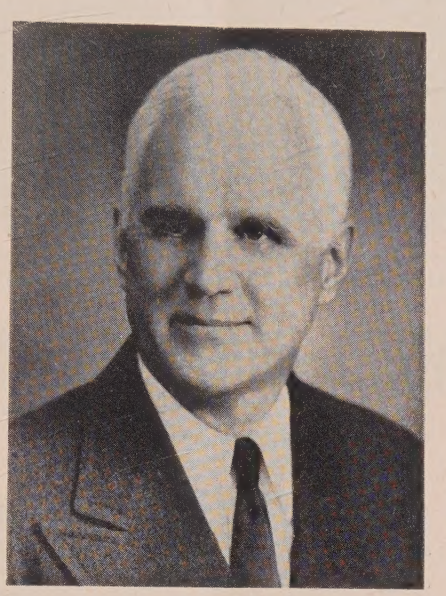
By WILSON COMPTON

HOW important to our future as a nation are our Christian colleges? How do they rate educationally and what do they do which cannot be done by other institutions of higher learning?

I have been asked these and like questions a hundred times. The inquiry itself implies not hostility, but uncertainty or sometimes merely curiosity. We live under a constitutional government which on political principle separates the church from the state and the state from the church. No informed person wants to tamper with that principle. We live in a society which more and more has become dependent on higher education. The most spectacular, and probably the most important, event in American higher education in this century has been the phenomenal rise of the state universities. In recent years they have come largely to dominate higher education in many areas, especially the West, Midwest, and South.

The liberal arts colleges and the universities independent of the state today enroll 45 per cent of our fulltime college students. Of these, one-half are in church-related institutions. Also most of the so-called independent colleges and the private universities which do not regard themselves as "church-related" have their historic origins in the initiative of some religious movement.

I am a graduate of a Christian college. The motto on its seal reveals its purpose—"Pro Christo et Literis,"—For Christ and Learning. Also I have been, for many years, president of one of the state universities. I never accepted, nor do I now accept, the premise that the state universities are "godless" institutions. I have seen thousands of their students follow the example of their presidents and leading faculty members and go to church, not now and then, but regularly. I have seen as much practice of Christian living on the campus of many a state university as on the campus of many a church-related college. It



DR. WILSON COMPTON

is fortunate for this country that this is so. This republic was established and this nation built on foundations of Christian morality. Today in an age of danger in a turbulent and bewildered world we derive great strength from these spiritual backgrounds. But a structure is no stronger, safer, or more secure, than its foundations.

The Christian colleges and the universities built around them are not entirely places to which thousands of young men and women may go for a few years of instruction and study. They are a part of the promise of American life. As educational institutions and as "seats of learning" they are the chief stewards of the nation's religious culture. This stewardship the colleges, of course, share with the churches. But the churches need the colleges even more than the colleges need the churches. The nation needs both. As individuals and as a people, we cherish our freedom. But there can be no freedom without law; nor law without morality; nor morality without religion; nor any of these without understanding; nor understanding without education. "The safety of the nation is in the education of her youth."

There is no basic conflict between the Christian colleges and the higher educational institutions of the state. In fact, the administrators of the great state universities generally are among the most convinced friends of these colleges.

History confirms the political premise that a mixture of statecraft and religion is evil; but even more important, the premise that statecraft in a society without the leaven of religion eventually loses its moral objectives and becomes an instrument not of freedom but of oppression. If we doubt that, we need only to look around us.

Nor is there conflict between the Christian colleges and the great private non-denominational and non-church-related colleges and universities. Many of these are taking strong leadership in the encouragement of religious interest and in the study of religion. Notable among these are America's oldest institutions of higher learning.

The great strength of our system of higher education is in its diversity, in the composite of institutions directed and financed by the state and institutions directed and financed independent of the State; institutions related to, dominated by, or even owned by the church, and institutions wholly separate from the church. The Christian colleges are of greater value in American life because there are so many other institutions which themselves have no concern in Christian higher education even though they share the same interest in the vitality in this nation of the precepts of Christian morality on which it is founded.

Among the colleges and universities generally is an important common tie, namely their interest in liberal education—liberal in the original sense of the word, education "worthy of or befitting a free man." To the liberal arts colleges generally the recent pronouncement of Harvard College should be a great encouragement. Here is our oldest college, with many roots in colonial American religious culture. It is also—in a valid sense—the principal "inventor" of the American university as it has developed within a short century and as we know it today. Harvard University is bursting with prestige around the world —most of it deserved. Yet in recent months we hear the voice of its president saying to the country that Harvard University with all its professional and graduate schools will never be any better than Harvard College, that little college

(*Continued on page* 22)

Dr. Wilson Compton, president of the Council for Financial Aid to Education, has been president of the State College of Washington and Administrator of the U. S. International Information Administration of the Department of State.

Dr. Blake and Bob Hope say "hello" after the comedian's show at Fairbanks before Christmas; Brig. Gen. T. Alan Bennett on left.

Chaplain Martin Poch (right) looks on as Dr. Blake presents RSV New Testament to Alaskan commander, Gen. Frank Armstrong, Jr.

Twelve-Day Mission To "In-Between Land"

By DONALD C. BOLLES*

Dr. Blake finds life on skis a bit shaky.

DR. EUGENE CARSON BLAKE has put aside parka, bunny boots and other Arctic clothing he wore to protect himself against sub-zero temperatures that add to the rigors of life in Alaska.

The president of the National Council of Churches traveled more than 10,000 miles on what may be described as probably the most rewarding Christmas mission of the three he has undertaken as the spiritual ambassador of 144,000 home churches.

He brought Christmas greetings from the churches to more than 12,000 men and women in uniform at the Alaskan bases that guard from attack the northern approaches to the United States. This was far more than he contacted on his visit to Japan and Korea two years ago and to Air Force bases on the barren wastes of Greenland a year ago.

The Philadelphian is a veteran traveler who thrives on rugged schedules that would tax the strength of many. He made the most of the twelve days he spent in the Territory where survival still is the most important business during the long winter months of sub-zero temperatures, snow, wind, ice-fog and darkness.

He talked to commanding officers at social affairs they gave in his honor, observed ski troops, ack-ack batteries and jet-propelled planes ready to take off the moment an alarm is sounded, but spent most of his time with the troops and the corps of more than 60 Protestant chaplains who minister to the spiritual

*Mr. Bolles, editor of the NATIONAL COUNCIL OUTLOOK, accompanied Dr. Blake.

Photos by Army, Navy and Air Force

Dr. Blake called on the few patients in the Navy hospital at Kodiak and observed that the boys were very healthy.

At Whittier Dr. Blake beat the Army at checkers. His opponent was an Eskimo solder, checkers champion of the port.

"Let's make the Christmas spirit shine throughout the year" was Dr. Blake's message to troops at meetings like this.

Dr. Blake draws smiles from children of Baptist Mission Children's home at Kodiak when he joins them for supper.

needs of these men.

Dr. Blake chatted with troops as he joined them at mess or visited them in recreation halls, classes or infirmaries. He shared with the chaplains in a dozen Christmas services including one on Christmas Day with a small contingent on an island in Cook Inlet near Anchorage. He spoke to ten or more groups, ranging from fifty to several hundred, including a company of ski-troops on a snow-covered slope near Fairbanks.

At Naknek Christian Mission Dr. Blake greets children of Eskimos and whites.

In a movie theater at Kodiak Naval Base Dr. Blake preaches Christmas sermon.

Whitebearded Russian Orthodox priest Very Rev. Roman Sturmer, greets Blake party in front of Alaska's oldest church. Left to right: Chaplain (Commander) Herbert W. Buckingham; Dr. Blake; Father Sturmer; Chaplain (Col.) Martin C. Poch; and Chaplain (Lt. Col.) John M. Hughes.

Whenever he had a chance Dr. Blake ate with servicemen; scene is regular mess for sailors at Kodiak Naval Base.

Dr. Blake inspects prize trophy of 9th U. S. Infantry—the $100,000 Liscum bowl. With him is Col. Kenneth G. Pavey.

In every instance he extended Christmas greetings to the men from the churches at home and in his sermons told again the Christmas story of the Child of Bethlehem. And just as the minister does at home, he stood at the door after the services and mass meetings, and shook hands with all as they made their exit. Here and there he encountered a young man from his home town of Philadelphia and made a special note of the name of wife or mother and promised to contact her upon his return to the East.

The president of the Council distributed thousands of special cards to the troops. Each card contained a special prayer in which the troops were asked to join at the close of the services. There was space for a message to a loved one at home and the men were assured that Dr. Blake would send the card to the addressee with a special message of his own, saying he had seen them and found them well. Many kept the cards as a souvenir of Dr. Blake's visit. Hundreds of cards which were filled out were mailed by Dr. Blake upon his return.

To the Protestant chaplains Dr. Blake presented RSV New Testaments suitably inscribed, and books that might be helpful to their devotional life. At the conclusion of his eleven-day visit he expressed his thanks to the commanding officers and chaplains at a luncheon he gave in their honor at Elmendorf Air Base near Anchorage.

Strenuous Schedule

From the time of his arrival at Anchorage, Alaska's largest city, after a 3,500-mile commercial airline flight from New York, Dr. Blake had little time to rest. Most of the time was occupied with the Air Force and Army at great concentrations near Fairbanks, the ferrying terminal for American planes destined for Russia during World War II; Anchorage, headquarters of the joint command, and Kodiak, naval base and headquarters of the Alaskan Sea Frontier He also visited Wildwood, King Salmon, Fire Island and Whittier, the all-weather port at which the bulk of military supplies are received.

With one exception he made the entire tour by air. The exception was a one-day visit to Whittier over a scenic route of the Alaska railroad. A trip to Fort Greeley where the Arctic survival school is located, was cancelled because of bad flying conditions, but the rest of the schedule arranged by the staff chaplain, Chaplain (Col) Martin C. Poch, was carried out without incident.

Alaska was experiencing the shortest days of the year during Dr. Blake's visit and it seemed that it was dark most of the time. Actually there were between four and five hours of daylight each day, but oftentimes ice-fog blotted out vision beyond a few hundred feet and automobiles crept over snow- and ice-covered roads at twenty-five miles an hour.

A Variety of Weather

Despite the general impression that all Alaska is an ice-box, it provided a wide variety of weather for Dr. Blake. He found more need for a raincoat than a parka at Kodiak, which is proud of being called "the banana belt." Temperatures of 15 to 33 above at this naval base were in sharp contrast to 50 below at Fairbanks the day Bob Hope gave his Christmas show to 5,000 troops and Dr. Blake extended a Christmas greeting at the invitation of the commanding officer, Brig. Gen. T. Alan Bennett. At Fairbanks even the fire hydrants don winter clothing—a wooden box that looks somewhat like a dog kennel—to assure protection from the cold.

A lot of the pioneer spirit that built America still is evident in Alaska which is enjoying its greatest prosperity under the impetus of military spending that has added many millions of dollars to the income of a comparatively small permanent population of 200,000. The share enjoyed by Anchorage and environs where 60,000 live, is estimated at $43,000,000 a year. In the meantime Alaska looks hopefully for new industries without too much success to date, and clings to an ambition to become the 49th state.

An "In-Between Land"

As Dr. Blake said in a statement upon his return, Alaska, which has been called America's "last frontier" is an "in-between land." It is part of the United States, but it is not a state. It is both home and foreign; both a missionary field and a normal expanding American community.

When Russian traders crossed the Bering Strait and settled Alaska the Russian Orthodox Church established its first religious congregation at Kodiak. It was the first Christian congregation in all the northwestern part of North America. The bells for the California missions were forged at Kodiak.

The steeples of many churches dot the horizon of Alaska's cities and towns. Dr. Blake, in many contacts with the pastors and congregations of churches in the civilian communities, found the churches are flourishing and expanding. Pastors told of new buildings, expanding programs, increasing budgets and new leaderships. "You can also detect," Dr. Blake observed, "the concern of missionary leaders for the preservation of native culture, disintegrating under the impact of civilization, including the Christian culture of some peoples who were converted a generation or more ago."

Alaskans Are Lonely

But he came away with a feeling, he said, that Alaskans are lonely. "They need to be visited more often by people from the States who are interested in their problems. They need to be encouraged and supported. We must give Alaska twice normal attention rather than half because it is an in-between land."

As to the military, Lt. Gen. Frank Armstrong, Jr., the commander in chief of the ten-year-old Alaskan Command, expressed his own concern about the spiritual needs of the troops and urged Dr. Blake to bring them to the attention not only of the churches, but also of the government. Dr. Blake was concerned with the need for more personnel, closer supervision and larger funds to enable the chaplains to do their work. "Good men are frustrated by lack of properly located chapels that provide adequate space for Sunday school classes for the children of military dependents," Dr. Blake commented.

Visit Welcomed

The commanding officers, from General Armstrong on down, and the chaplains headed by Chaplain Poch, a Missouri Synod Lutheran, recently transferred from Washington, made clear they welcomed the visit of Dr. Blake, and expressed the hope that more frequent visits would be made by churchmen to the military forces in Alaska.

General Armstrong said "we, in the Armed Forces, are constantly aware of the importance of spiritual life and share Dr. Blake's concern that those of us who return to civilian life do so with the same religious devotion we had before entering the service. Dr. Blake's visit has helped us in these endeavors."

In his tribute, Chaplain Poch, who supervises the entire chaplains corps in the Alaskan Command, said "Dr. Blake's visit has made a definite contribution to the spiritual life of the Command and also to the communities where so many of our military personnel live and participate in the civilian churches. He also has helped greatly to cement a cordial relationship between the two groups — military and civilian — upon whom spiritual life in Alaska depends."

It was on this note of satisfaction with the results of the mission, and a pledge to share what he had learned with both the government and the churches that Dr. Blake ended his third and final mission to the Armed Forces as president of the National Council. Before another Christmas rolls round he will have turned over the presidential gavel to his successor who will be elected in early December in St. Louis.

World Council and IMC—One or Two Organizations?

Chairman of joint committee weighs pros and cons of proposed merger

By HENRY P. VAN DUSEN

FROM the earliest informal conversations in the mid-1930s, exploring the possibility and desirability of creating a world Christian body officially representative of the churches, the relationship of such a body to the Christian World Mission and its agency, the International Missionary Council, was in the forefront of attention.

This was inevitable, if for no other reason, in view of the solid fact of history which is universally recognized that the modern ecumenical development in almost every one of its many and varied aspects had its origin within the missionary enterprise. The Edinburgh World Missionary Conference of 1910 led to the creation not only of the International Missionary Council as its direct outcome but hardly less, as an indirect result, to the Faith and Order Movement, one of the two parents of the World Council of Churches; its influence in preparing the way for the Life and Work Movement, the other parent of the World Council, was almost as great. It is a truism that the World Mission was both the precursor and the progenitor of the World Council.

Moreover, almost without exception the men majorly instrumental in the bringing to birth of the World Council — Bishop Charles H. Brent, Archbishop William Temple, Dr. William Adams Brown, Dr. J. H. Oldham, Dr. William Paton, Dr. W. A. Visser 't Hooft, to name only a few — were deeply committed to the World Mission and had had their vision of Christian unity quickened if not created through it. Those who have come late upon the ecumenical scene and are unfamiliar with its history sometimes assume that proposals for closer integration of the two world bodies originate with Christian unity "ecumeniacs" with meager appreciation of the significance of missions, that the World Council aims to "gobble up" the International Missionary Council. Actually, concern for the right relationship of these two major expressions of ecumenicity has been earliest and strongest among those whose initial loyalty was to missions. That concern has been twofold — on the one hand that the effort for Christian unity embodied in the World Council should be informed by the vision, dynamic and commitment of Christian Missions at its heart, and on the other hand that the World Mission as represented by the International Missionary Council should not be crowded into the background by the newer and more officially ecclesiastical World Council of Churches.

Collaboration in Common Tasks

Accordingly, from the first projection of the World Council, measures were devised to assure the fullest possible collaboration of the two bodies. A Joint Committee was formed, and one of the senior secretaries of the International Missionary Council, Dr. William Paton, was appointed the first Associate General Secretary of the World Council. The intervention of World War II and Dr. Paton's untimely death retarded the fulfillment of these intentions. But, with the end of the War, a sequence of specific steps has drawn the two Councils into ever more intimate and manifold cooperation. Each of these steps was taken, not in deference to some *a priori* conception, but as direct response to demands arising from the discharge of concrete tasks:—

In 1946, two years before the World Council formally came into being, the manifest need for an organ to guide and speak for the entire World Christian Movement in the international scene led the two bodies to create the *Commission of the Churches on International Affairs* (CCIA) which has served them both with ever-enlarging influence and effectiveness through the past decade.

At the time of the First Assembly of the World Council at Amsterdam in 1948, the two bodies voted formal *"association"* and modified their official titles to read:

THE WORLD COUNCIL OF CHURCHES
in association with
THE INTERNATIONAL MISSIONARY COUNCIL

and the obverse.

At the Bangkok conference of the IMC in 1949, they created a *Joint East Asia Secretariat* to represent them both in relationship to churches and missions throughout this vast sub-continent.

At the Willingen Assembly of the IMC in 1952, the World Council's *Division of Inter-Church Aid* was authorized to act for both in administering relief and emergency inter-church aid in Asia and Africa. As the area of ICA's operations has broadened to embrace the whole world and the scope of its activities extended from "emergency" relief to continuing inter-church service, the interest and participation of the IMC in the ICA have increased, with an appropriate enlargement of representation in its direction.

At Evanston in 1954, the research and study programs of the two bodies were completely unified in a single *Division of Studies* to serve both.

Constituency Increasingly the Same

Thus, the undertakings in which the IMC and the WCC are presently joined in varied patterns account for a larger and larger part of the actual work of each body, in the case of the World Council more than half of its program. Functional "integration" over wide areas is already an accomplished fact, passing far beyond what is implied in the formal relationship of "association."

Meanwhile, developments within each body are compelling a fresh examination of their relationship. On the one hand, the historic missionary societies and boards which constitute the membership of the IMC within the "Older Churches" are increasingly servants of churches which are members of the WCC; functionally and even structurally, they are the missionary agencies of its member-churches. On the other hand, National Christian Councils which furnish the membership of the IMC among the "Younger Churches" are becoming also "Associated Councils" of the WCC. And as "Missions" give place to "Younger Churches" and as the latter advance to maturity, they desire to take their places in both bodies. Thus, the constituency of the two bodies is more and more the same. But this involves a dual relationship and responsibility which, however enriching, is ofen confusing and burdensome.

Dr. Henry Pitney Van Dusen, president of Union Theological Seminary in New York City, is chairman of the Joint Committee of the World Council of Churches and the International Missionary Council.

More fundamental and more significant, the outlooks of the two bodies are drawing closer and closer. When they were brought into "association" at Amsterdam, the hope was expressed that this relationship would deepen "the mission-consciousness of churches and the church-consciousness of missions." The past eight years have witnessed a fulfillment of that hope beyond expectation. At the same time, many of their most pressing concerns and baffling perplexities are closely parallel if not identical — the problems of religious liberty and proselytism, of evangelism in the face of secularism, nationalism and non-Christian faiths, of relationships with Christian churches beyond "the curtains," etc., etc. Their responsible officers find it natural and appropriate, indeed inescapable, to think and plan and act together, as though the two bodies which they respectively represent were already one. And, in all these respects, there is a manifest acceleration in the process of "growing together," due less to deliberate design than to an inherent and inexorable inner logic.

Inexorable Inner Logic

It has long been recognized that all this points toward the day when the possibility of still closer relationship, perhaps complete unification, should receive serious consideration. Indeed, when the Joint Committee, their overall consultative agency, was reconstituted in 1953, it was specifically charged "to study the advantages, disadvantages and implications of a full integration of the International Missionary Council and the World Council of Churches." The considerations outlined above are among those which led the Joint Committee, at its meeting last summer, to recommend to its parent bodies that the time for a fresh examination of these questions has arrived and to request permission to prepare a draft plan for possible "integration." That permission has been granted, and the Joint Committee is beginning its task "in the fullest possible consultation with all concerned."

In view of what we have ventured to term "an inherent and inexorable inner logic" drawing the two world movements into ever closer, more intricate and (as many would hold) enriching mutual involvement, query may naturally arise in the minds of many as to why complete unification has been so long delayed and what now impedes its realization. Such questioning is likely to be particularly insistent and perhaps impatient among those who have witnessed a closely parallel "integration" of the Foreign Missions Conference within the National Council of Churches in this country, with what some consider notable strengthening of the missionary consciousness and conviction of the American churches. A special obligation rests upon them not to view the world problem through American spectacles, but to come into an informed and sympathetic understanding of the disquiet with which the proposed "integration" is contemplated in certain quarters both here and abroad.

Organizational Differences

In the first place, there are differences in the organizational structures of the two world movements which, some hold, reflect contrasts in principle and philosophy with profound spiritual significance. The World Council is a council of *churches;* its regular membership consists wholly of ecclesiastical bodies, with their perils of clericalism, sacerdotalism and theological and organizational rigidity and conservatism. The International Missionary Council is a council of *councils;* as already mentioned, its membership is made up from Councils of Missionary Societies in the West and National Christian Councils in former "mission lands."

In many countries, the missionary societies have originated outside of, if not in spite of, the traditional churches. They are an expression of the "voluntary" devotion of groups of individual Christians of prophetic vision and missionary consecration, who distrust the limiting and deadening hand of "ecclesiasticism." They regard with misgiving the increasingly prevailing American pattern of missions as simply an expression of the concern and responsibility of Churches. They believe that the merger of the International Missionary Council within the World Council *of Churches* would not only fail to provide adequate influence for non-ecclesiastical missionary groups but might also lose from the Christian World Mission the "voluntary" initiative which has so largely given it birth. They fear that the ultimate outcome would be a relegation of missions to peripheral inconsequence.

At the same time, the National Christian Councils which have sprung up all over the world as the fruit of missions embody two priceless values which find no corresponding recognition within World Council structure. On the one hand, their memberships embrace not only Churches but also freer Christian movements such YM and YWCAs which have only a consultative status in the World Council. On the other hand, they express the natural and sound association of Christians and churches on national and regional bases, while in the World Council participation moves from individual member churches direct to the world body. They consider that the World Council's invitation to national Church Councils to become "associated councils" offers, at best, second-class participation in its life and work. In this contention they speak not only for Christians of Younger Church areas but also for all who believe strongly in the vital role of local, regional and national councils.

Requirements of Acceptable Plan

In all preliminary discussion of possible integration, which is still at an early and formative stage, these misgivings have been at the center of consideration. The Joint Committee has laid down the following *sine qua non* of an acceptable plan:

> "The Committee regards it as imperative that any such integration should be in a form which ensures that missions belong to the heart of the ecumenical movement. It should also be on lines which bring the missionary forces into closer relationship with all phases of the Church's witness in the life of the world and engage the fullest resources of the churches in the task of formulating and fulfilling their mission in terms commensurate with the needs of the world today and with the nature of the 'glorious Gospel of the blessed God.'"

The Officers of the IMC have defined this pre-condition somewhat more explicitly as follows:

> "Before proceeding to submit to its member councils any proposal for a possible integration of the two organizations, the IMC must satisfy itself that the result would be to bring the missionary obligation of the Church more sharply into focus as a central responsibility of the entire ecumenical movement, and not to relegate it to a peripheral status. . . . It must be assured that the actual plan of reorganization would promote this outcome, with such changes in the present structure and procedures of the WCC as this would entail; changes which may be as radical and far-reaching for the WCC as for the IMC. . . . There would be required provision for the necessary measure of autonomy for the missionary arm . . . and adequate representation of mission interests in the central bodies of the Council, and *vice versa.*"

In summary, it is clear that two objectives must be fulfilled:

1. The missionary conviction and commitment which are the very being of the International Missionary Council must permeate the entire life of the integrated Council, and find appropriate recognition and effective

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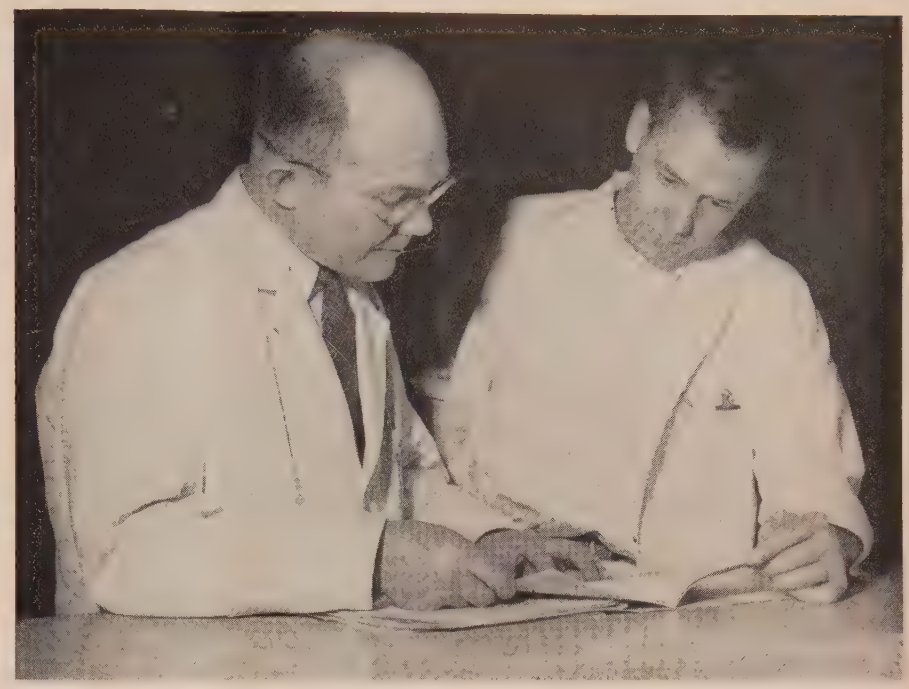
A Fellowship for Human Redemption

By NORMAN B. NASH



Chaplain James H. Burns, now director of pastoral services for the Massachusetts Council of Churches, confers with a physician in the Massachusetts General Hospital. In the modern hospital, consultation between doctor and chaplain is accepted practice.

FOR 1957 "expansion in effectiveness and expansion in scope" describes the intention and determination of the Massachusetts Council of Churches, as outlined in the December issue of its little publication.

Five hundred officers and staff persons of the Council "face forward" to new effectiveness of programs now under way in a dozen areas of Christian ministry.

The growth of influence and support may be measured by comparing the $6,666 income for the Council's first year of existence in 1935 with the general income of $65,000 in 1952-53 and $112,000 in 1955-56 (when total income reached $140,000).

The Council today has committees for program, finance, Fort Devens, and migrant work; general departments of United Church Women and United Church Men; and nine program departments, as described in the following paragraphs:

Interdenominational cooperation in Massachusetts began with *religious education.* As the denominations enlarged their activities, the Council continually revised its program to avoid duplication and assumed responsibilities which the denominational departments, all represented in the Council, realized could best be met cooperatively.

With enlarged staff, the Council now promotes leadership education for Sunday school teachers and administrators, provides training institutes for vacation school workers, produces lesson materials for weekday schools, trains young people for cooperative Christian youth work, assists Protestant Scouting, and aids the religious education programs of local councils.

Research and Strategy constitutes one of the Council's most helpful services. It provides denominational leaders with up-to-the-minute information, furnishes opportunity for representatives of the denominations to plan cooperatively for church facilities, aids in religious censuses, and provides guidance to the churches for self-studies and cooperative studies of their communities. Newest development is a Research and Survey Institute in which five theological schools are participating.

Social Relations covers social service, education, and action. A helpful project has been the stimulation of study of civil liberties in the churches; another has been a successful refugee committee. A close watch is kept on legislation in which a moral or religious issue is involved. The department encourages and aids local councils in developing social relations programs.

Pastoral Services includes commissions on Institutional Ministry and on Religion and Health. The former works with state authorities and denominations to enlarge their ministry in hospitals and correctional institutions, and insure trained competence in Protestant chaplains.

Radio and Television now has a full-time director for recruiting, organizing, and training volunteers—clerical and lay—in five area commissions to program 55 radio and 4 television stations. The department is establishing policies, developing new programs, preparing campaigns, establishing station relations, and integrating efforts in this field among New England councils.

Evangelism has sponsored this past year a conference of denominational leaders to compare and coordinate activities. With well over a million unchurched in Massachusetts, the Council has still to find the best way to aid the member churches to evangelize them.

Public Relations has a press bureau under competent part-time professional direction, supplementing denominational activities and issuing the *Christian Outlook* ten times a year. A publicity brochure for churches has been issued and two interdenominational conferences on "The Church and the Press" have been held.

Church World Responsibility lacks a director and has been limited to workshops on "The Church and American Foreign Policy." It is proposed to promote the better education of our church members in the total world mission of the Christian Church. It is felt that the state council has a responsibility for the worldwide ecumenical movement which it has been neglecting.

Town and Country has dwindled in recent years and will be reconsidered in light of the findings of the New England Town and Country Commission, which is making a study of the churches in such communities.

The Massachusetts Council of Churches was formed in 1934 by a merger of the Massachusetts Federation of Churches with the Massachusetts Council of Religious Education. That council was born in 1889, child of an earlier interdenominational Sunday school organization. The Federation went back to 1902.

Constitutent membership in the Federation and the Council has always been open to all Christian denominations with churches in the state, and to local and regional federations and councils of churches. From the beginning the

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Rt. Rev. Norman B. Nash is a retired bishop of the Protestant Episcopal Church and a former president of the Massachusetts Council of Churches.

Unitarian and Universalist churches have been members. Because of this, a number of conservative Protestant churches have declined to join the Massachusetts Council or its predecessor Federation, although welcome to do so. At the present time, only one of several Lutheran churches at work in Massachusetts, the Augustana Synod, with 35 local churches, has become a "consultative member." It is hoped that other Lutheran denominations will follow them. However, unless some such confessional basis as that of the preamble of the World or National Council of Churches is adopted as the preamble of the Massachusetts Council, constituent membership of Lutheran churches is unlikely.

As an Episcopalian active in Federation and Council since the early 1920's, I may add that the cooperation of the Unitarian and Universalist churches, both stronger in Massachusetts than elsewhere, has been most helpful. They have been free to participate in such activities as they wished, and to abstain when they saw fit. Their membership has been a strength, not a weakness, in interdenominational cooperation.

Another difficulty occurred when the "non-confessional" character of the Council raised a critical problem for its relationship to the National Council of Churches. When the Assembly of the Massachusetts Council voted to declare itself in agreement with the preamble of the National Council constitution and to send as representatives only members of denominations which were National Council members, a serious disruption of the cooperative movement in Massachusetts was avoided.

Through the Massachusetts Council eleven Protestant denominations and 85 local councils of churches work together in mutual helpfulness and in united witness and outreach. The ten constituent churches in order of size, are Congregational Christian, Methodist, Protestant Episcopal, Baptist, Unitarian, Universalist, Presbyterian USA, Friends, New Church (Swedenborgian), and Evangelical United Brethren. Officers of each serve on the board of directors and each sends to the Assembly delegates according to its size.

Individual clergy of various Eastern Orthodox Churches have from time to time served on the board, but none of these churches has as yet joined.

In 1955, a year after he became general secretary, Rev. Forrest L. Knapp produced a remarkable analysis of the Council's "concern, nature, purpose, policies, organization, program, personnel resources, and financial support." This study led to a new constitution.

The preamble to the first of these documents was in part as follows:

"Motivated by the Gospel of love revealed and proclaimed by Christ, Christians are seeking closer unity. Achievement of full unification, however desirable, may be far off, but in the meantime we can manifest essential Christian unity by acting in every practical way as a fellowship for human redemption. The churches of each denomination will contribute most to the success of the work of the total Christian community if, while being firm, forthright, and vigorous in their own witness as God gives them to see the truth, they are adaptable in other matters, they ever seek new light from Him, are motivated in all things by the love which is in Christ, and cooperate as fully as possible in the work of the Kingdom of God."

Weekly panel discussion, "Churchmen Weigh the News," left to right: Rev. Philip S. Krug, St. Peter's Episcopal Church, Weston, Mass.; Rev. Newton E. Woodbury, Baptist Convention; and Elinor Inman Jennings, who was formerly with CBS, New York.

The 1956 constitution declared in part: "The Council is the constituent members in cooperation, and its program is an extension of their work. The program of the Council is determined by its constituent membership. The Council recognizes that there are different interpretations of the Christian faith, and the right of each constituent unit to its own interpretation and its own affirmative witness is respected."

The sources of Council income are three-fold—denominational funds, contributions from local churches, and gifts from individuals, corporations, and foundations. It is from the denominations that the Council seeks the larger part of its income. At the same time it is pursuing more numerous and larger contributions from local churches, for with only 501 churches out of 1,807 in the eleven denominations now giving $18,725, here is a resource to be developed. The same holds true of gifts from individuals, etc., which totaled $39,238 from approximately 2,250 contributors.

The increase of income in recent years has been due not only to the greater readiness of the denominations to give, but also to the annual activities of interdenominational groups of convinced supporters, clergy and lay, who have enlarged the circle of givers through letters, phone calls, and face-to-face solicitation.

The Federation owes everything to that pioneer of interdenominational cooperation, the late Rev. E. Tallmadge Root, a modest, unimpressive man with a vision, a steadfastness, and an administrative skill which enabled the Federation to grow in strength through the years from 1904 to 1930 when he served as its executive.

His successors — Kenneth MacArthur, Frank Jennings, and Forrest Knapp— have won the respect of the state's denominational leaders, both clergy and lay men and women, and have secured increasing support for an ever-widening program of interchurch cooperation.

Another great strength of the Council has been the participation of so many ministers and lay men and women of the denominations. The year-by-year association with one another in the life of the Council has resulted in a mutual understanding, trust, and affection between the participants which are of untold benefit to Christian unity in Massachusetts, as well as profound satisfaction to those who have shared in them.

Christian Unity and Witness in College and University

By Thomas Wieser

Is the Church a chosen people?
What is the purpose of the university?
How do we witness together as Christian students?

These and similar questions were asked and studied by 1750 students, faculty, and student workers who participated in one of the seven regional ecumenical conferences of the United Student Christian Council during the Christmas holidays 1956-57. For four to five days members of the academic community met in an effort to come to terms with the central conference theme: *Our United Witness in the Colleges and Universities.*

The United Student Christian Council is a federation of several national denominational and YMCA-YWCA Student Movements and as such is the related student movement of the National Council of Churches.

The preparations for the conferences were in the hands of special planning committees, each composed of representatives of denominational and YMCA-YWCA student movements affiliated with the United Student Christian Council. Each of these planning committees chose the site for the USCC Conference in that area: Redlands University for the Pacific Southwest; Pacific Lutheran College for the Pacific Northwest; Oklahoma A. & M. for the Central Southwest; Northern Illinois State University for the Upper Midwest; Chatham College, Pittsburgh, for the Middle Atlantic; Davidson College, N. C., for the Southeast; and Syracuse University for New York and New England.

The following organizations had agreed to undertake the administration of the Conferences: the College Work Departments of the Protestant Episcopal Church, the Presbyterian Church U.S. and U.S.A., the Congregational Christian Churches, the Disciples of Christ, the Lutheran Student Association, and the National Council of the YMCA and YWCA. This represented a new development in ecumenical cooperation and certainly contributed to the strengthening of the concern for unity among the churches.

Study group at the United Student Christian Council Conference for the Pacific Southwest Region at the University of Redlands at Christmas, one of seven such regional meetings.

Dr. Alexander Miller of Leland Stanford University addressing the USCC Conference at the University of Redlands.

Special emphasis was placed on the study aspect. Large blocks of time were reserved for individual and group study. Leaders were briefed as much as possible in advance and the Chatham College Conference called the leaders together in a special weekend preparatory conference. The conference study materials, published several months in advance, were designed to raise significant questions relating to the conference theme. The main study book, *Chosen Peoples,* by Denis Baly, an Anglican layman presently residing at Kenyon College, Gambier, Ohio, focused for the student an understanding of God's call in the church, the community of learning, and the nation. Special ecumenical study groups were formed during the fall months on numerous campuses across the country.

At the Davidson College Conference students spent up to four hours in the library where selected books were at hand. Only one speaker, Dr. Waldo Beach, Professor at Duke University, addressed the Conference for one hour a day. The rest of the time was spent in seminar type discussion groups led by faculty persons.

As the conferences got under way, each of them took a somewhat different course. But the two basic issues remained the same, with the emphasis placed more on the one or the other: the *nature of the Church* and the *nature of the university.*

The Nature of the Church

In the study book, *Chosen Peoples,* the biblical idea of the Church as God's chosen people had been forcefully set forth. This was a hard nut to crack. To persons who had been brought up on a Christianity which primarily cherishes tolerance and universality, the idea of a chosen people suggested exclusiveness and a partial God who chooses some, leaving out others. But as Mr. Baly, author of *Chosen Peoples* and Study Leader of the Pacific Northwest Conference, reminded the students "if we want to know what the Christian faith teaches about God we must first find out what the Bible has to say." This meant that the Bible had to be read and understood in a new way.

The Nature of the University

The discussion about the University, its nature and purpose, gave rise to further questions. The pursuit of truth and the raising of intellectually mature

(*Continued on page* 26)

Rev. Thomas Wieser, associate secretary for study, of the United Student Christian Council, is a native of Basel, Switzerland, and directed a refugee center in Paris for two years.

The CHURCHES WORKING TOGETHER

SERVICE TO SERVICEMEN

The Council of Churches in Denver, Colo., where Lowry Air Force Base and Fitzsimons General Hospital are located, has an impressive record of work for servicemen.

In cooperation with the YMCA, an attempt is made to relate the servicemen to the church of their choice. Free membership privileges are granted by the YMCA in the physical and program departments, and reduced rates in the residence halls.

An endeavor is also made to develop a Christian approach to the personal problems of servicemen by keeping in touch with the Red Cross, Veterans' Administration, welfare agencies, Council of Social Agencies, employment agencies, and Council of Adult Education.

From United Church Women and United Christian Young Adults, over 1,500 church volunteers averaged two hours in service on weekends and holidays throughout the year, directing games, serving food and giving general cheer and encouragement. At Thanksgiving and Christmas this year over 500 boys were taken into Christian homes for family food and entertainment.

Young adults furnished money, personnel and decorations for many events. UCW furnished over 1,500 hosts and hostesses and over $2,000 worth of food for regular weekend snack hours, folk dances, vesper hours, etc.

The referrals in cooperation with agencies of the city were chiefly in regard to employment, housing and personal problems.

Some results of the program: increased attendance of servicemen at regular church services, a desire on the part of many of the men to return to Denver when they get out of the service, and the willingness of the volunteers to serve again. The greatest needs are more home hospitality and a centralized counseling clinic.

GETTING OUR MESSAGE ACROSS

A "Public Relations Seminar for Churches" was held February 4, by the Church Federation of Greater Dayton, O. The morning feature was a panel composed of prominent denominational, church and mass media experts. After luncheon, Dr. Ralph Stoody, executive director of the committee on Public Relations and Methodist Information of The Methodist Church, gave an address. Workshops, both morning and afternoon, explored the theme "How Can We Get Our Christian Message Across?"

RELIGION AND PUBLIC EDUCATION

In Philadelphia, the relationship between religion and public education has been the subject of a series of monthly seminars begun last April and now nearing completion. The seminars were conducted under the direction of the department of Christian education and evangelism of the Philadelphia Council of Churches in cooperation with the National Council's Division of Christian Education. Representative schoolmen and churchmen shared in the study. Findings and recommendations for action are being compiled in a 50-page mimeographed document. A continuing committee will follow up on these conclusions.

CURRICULUM MATERIALS POPULAR

The Massachusetts Council reports that curriculum materials developed by its department of religious education are widely circulated throughout the United States.

At present there are about 400 customers ranging west to California and south to West Virginia.

Ten texts, grades four to ten, for both children and teachers, are published.

COUNCIL BROADCASTERS ORGANIZE

The "New England Councils of Churches' Broadcasters" was organized recently by radio-television representatives from six New England state councils. It will exchange program listings and publicity, hold workshops, exchange program ideas and scripts, and provide a method of participation and utilization of programs overlapping state borders.

The radio and television director of the Massachusetts Council, Rev. Joseph E. Porter was elected chairman of the new group.

NEW HAVEN STEWARDSHIP CANVASS

The New Haven, Conn., Council reports that six churches in its area will have a total of $23,000 more for their programs next year than they had this year, as the result of an intensive plan of conducting their every-member canvass. This represents an increase of 43 per cent over the total envelope receipts of the current year.

The United Stewardship Canvass, a modified and improved form of the Sector Plan so popular last year in communities other than New Haven, was conducted in New Haven this year as a pilot project. It will be offered to all churches in the area next year.

FORMAL INSTALLATION SERVICE

For the installation of Rev. B. Bruce Whittemore as the fifth executive secretary of the 45-year-old Cleveland Church Federation a service of installation and recognition was held attended by 350 people. It is believed that the service, written by Dr. Oscar T. Olson of the Epworth-Euclid Methodist Church with the help of Dr. John O'Hear, rector of St. Paul's Episcopal Church, is the first formal installation service ever written for such an occasion.

Dignity and color were added to the event by a procession of local clergy and denominational executives in robes and vestments.

AREAS OF CRITICAL OPPORTUNITY

At the end of December a "Day-of-Planning" was held in New York by 30 denominational and church council executives, under the sponsorship of the N. Y. Protestant Council's department of church planning and research.

Five New York City areas were described as "critical opportunities for Protestantism," that is, areas of rapidly increasing Protestant potential, where present work needs strengthening and expansion and/or new enterprises are urgently needed.

Plans call for 14 new churches and three Protestant resource centers and foresee an expenditure of about $15,000,000 over the next five years. Thus far, three major denominations plan to assume major portions of the expenditure. Others are giving careful consideration to the possibility of participating in this advance.

COUNCIL BRIEFS

During the Special Session of the Missouri State Legislature the *Missouri Council of Churches* published a weekly legislative digest of all important actions. . . . A summary of replies to a questionnaire sent to all candidates for state and federal office was published as a special issue of the *Missouri Council News*. . . . The first religious census in *Redlands, Calif.*, since 1950 was taken January 20, when 750 census-takers from 22 churches of all faiths recorded the names of all families from 2:00 to 4:00 on that day.

Outlook

A 500th Anniversary

In 1457 there was formed near Kunwald, in Bohemia, an association to foster pure Scriptural teaching and apostolic discipline. Those who gathered there had been inspired by John Hus, Jerome of Prague, and others who had stood for freedom in both national and religious life. From the organization in 1457 have come religious bodies known throughout the world as Moravian, which are soon to celebrate 500 years of organized Protestant witness.

On this 500th anniversary the Outlook has a special word for the Moravians. It is aware of their generous cooperation in interdenominational programs, their noted missions among primitive people, their consistent interest in education, and the dignity of their worship and congregational music.

The Moravians say, with characteristic restraint, that they have no doctrines or organization peculiar to themselves—they say they are simply evangelical. Those of other bodies say emphatically, however, that the quality of the corporate life of the Moravians is known and appreciated. We congratulate Moravians on their high occasion and bid them go on with their witness and good works.

The Representative Principle in the National Council

What is the difference between a council of churches and most other organizations to which many people are related? There are many *associations, conferences, unions, fellowships,* and also other *councils* which are different from the National Council of Churches. We are not for the moment concerned with differences in purpose, the National Council being distinctively an organization of Christian churches. We are concerned rather with differences in structures, membership, controls, and procedures.

Many other organizations are voluntary associations of individuals accountable directly to the people who enroll or pay dues in them. It is natural that assumptions and habits arising from experience in such associations should be carried over unconsciously into attitudes toward the National Council. But such transfer may cause confusion. Therefore some clarification is in order.

The National Council of Churches is a council of national church bodies and is constituted, controlled and operated on the *representative principle.*

The constitution of the Council was approved by the churches when they made their decisions to join the Council and designated their representatives to constitute it. The constitution may be amended only by the dual action of the General Assembly of the Council acting as a whole and the delegations of the member churches voting separately.

The Council, being a constitutional body, is controlled by the member churches on the basis of direct *proportional* representation on its two governing bodies—the General Assembly and the General Board.

The four principal operating sections of the Council, called Divisions, are under the control of the representatives delegated by the churches to the General Assembly and assigned by them to the Assemblies of the four divisions. Thus, the major units of operation at the first level below the General Assembly and the General Board are controlled by those designated directly by the member churches.

Departments, which are subordinate units created by the divisions, and also other units of the Council, are composed of members approved by the churches to which they belong and in most cases suggested, nominated, or designated by those churches for membership on the subordinate units.

These subordinate units are so constituted as to make available to the Council the resources of special competence at the stage of the initiation of policy suggestions and in the supervision of program operations. Policy initiation is, however, not limited to the specialzed subordinate units. Action is often initiated by a denominational overture or by a member of the General Board. The General Board is not, therefore, limited in its function to review and decision with regard to proposals brought to it.

The general secretary and the associate general secretary are elected by the General Assembly of the Council, and all other executive staff officers are elected by the General Board and responsible to the General Board. They are nominated to the General Board jointly by the units which they serve and by the general secretary through the Personnel Committee of the Board.

The Council has no authority over its member churches. They maintain their sovereignty unimpaired. The Council exists to enable them to make a common witness through their representatives in it and to achieve a coordinated impact of Christian influence in the nation and, in some aspects of its program, in the world.

In such a body, which operates on the *representative* principle, not all points of view found in the constituent churches with regard to specific aspects of policy and program can prevail, though they influence policy. However, in most cases a variety of points of view are represented by the members of the General Assembly and of the General Board and are freely expressed.

Minority positions are protected by numerous provisions in the general bylaws and rules of procedure of the General Assembly and the General Board. Votes on important matters of policy are counted, affixed to the record, and announced to the public along with the announcement of the statement of policy. Denominational delegations may register their dissent to any action. Groups of individuals may present their dissents and, if they represent a considerable minority, these dissents are published along with the actions of the majority.

Some minority interests, organized formally or informally, seek to exert the pressure of criticism and attack outside the representative channels of the Council. In some instances this is evidence of freedom and dynamism in the constituency of the churches which make up the Council. Such criticism affects the thirty member churches and their representatives. The National Council of Churches is not a self-constituted voluntary association of individuals accountable to pressure groups. It is accountable to the thirty churches which compose it and to them alone insofar as the *representative* principle is concerned. Being a Council of Churches of Christ, it is basically accountable to Christ and His Gospel.

Though the National Council, like most of its member churches, operates under the controls of the representative system, the voting delegates of the member churches are under mandate to vote in accordance with what they believe to be the will of Christ.

Even in our American form of republican representative government members of Congress are expected to vote what they believe to be right, though they are also expected to take seriously into consideration what they believe to be the opinions of their constituencies. But in a church organization, those responsible for governing are responsible first to the mandate of the Gospel. Consequently, under the disciplines of the Gospel and enlightened by the direction of the Holy Spirit, people may vote in a way which would be different from their votes on the same matters in a secular association, in a popular opinion poll, or in a political election. In some churches the *representative* principle does not imply that delegates may be bound by instruction by the groups which elect them, though they have a responsibility to their constituencies.

The Council, being controlled by the churches through the *representative* process, should most appropriately and effectively be brought under review and examination through the representatives of the churches. Groups within the member churches may appropriately watch the voting records of their representatives.

Failure to understand the *representative* principle and process of the National Council has resulted occasionally in efforts to influence its policy by groups reflectng special minority interests. Such efforts have been resisted by the General Assembly and the General Board, because the Council must scrupulously avoid yielding to any pressures outside the channels of denominational control.

In addition to this consideration of principle, it is generally held that some of the processes of normal publc controversy are inappropriate in Christian churches, for example resorting to the courts of the state for judgment, or for redress through libel suit. Resorting to such processes is demeaning to the church or to any organization which relies primarily upon spiritual disciplines. Christian charity and a spirit of reconciliation should prevail even in the face of provocation. Moreover, social revolutionary groups profit by dissension within the churches of the Council.

All records and accounts of the Council and its proceedings are available to the authorized representatives of the churches. The staff officers of the Council are responsible for providing information to the member churches through their representatives.

By strict adherence to the *representative principle* the Council has been consistently consolidating its position of confidence among the churches. It is not an organization separate from them. Its work is the work of the churches. Its leaders are the leaders of the churches. Its strength is the strength of the churches under God.

Day of Wonder

MARCH eighth, World Day of Prayer, day of wonder, is near. Born in the minds of Baptist and Presbyterian women as a day of prayer for missions, developed into an international day of prayer, it has become one of the great ecumenical days of the Christian calendar, observed in over 20,000 communities in the United States and in various communities in 144 geographical areas around the world. From dawn on the Tonga and Fiji Islands to dusk in the Arctic regions of St. Lawrence Island, Alaska, Christians are united in a common service of praise, penitence and prayer.

This year the service comes from Hungary, written by Serena Vassady, who experienced the siege of Budapest in World War II, trapped for two months in a basement with her family and 30 others, living on rationed water, dried beans and peas. Out of such tribulation comes a service of deep insight, and challenge to follow the pattern of life given by Christ.

Is it a coincidence or a miracle that the National World Day of Prayer committee planning the 1957 service two years ago chose this brave Hungarian woman, who now lives in Lancaster, Pa., to write the service for this year of Hungary's great struggle for freedom? As millions of prayers for a better life for many rise on World Day of Prayer in a Hungarian-inspired service, we hope that the fearless people of this tortured country will be strengthened to carry on until freedom to worship and serve one another in ways of their own choosing is achieved.

The power of the World Day of Prayer will reach out long after the day. Through World Day of Prayer offerings, it will bring day-care centers to migrant children while their parents work in the fields. To those parents it will bring recreation, entertainment and the refreshing influence of a vesper service at the close of the day. It will bring a religious education program to government Indian schools, and help keep advisory service centers open for Indians who have left their reservations to work in cities. It will open many doors to students from other lands studying here and it will help in the education of students in eleven interdenominational Christian colleges in the Orient and Africa. And women and children in those lands will have Christian literature in their homes because of the prayers and offerings made in America on the first Friday in Lent.

Church Cooperation in Texas

By HAROLD C. KILPATRICK*

Edgar Krueger and Sarah Hall Goodwin, staff members of Texas Migrant Ministry, receive gifts from children of Second Presbyterian Church, Houston, at dedication of new Harvester station-wagon bought with vacation church school offerings.

ONE of the newest state councils of churches—the Texas Council—held its fourth annual assembly in Houston early in January. After reviewing the council's activities of the past few years, the delegates, who represented a church constituency of more than 1,300,000, decided that this husky infant could be entrusted with further responsibilities.

Looking forward to the Oberlin Study Conference to be held next fall, the assembly took as its theme "The Unity We Seek," with Bishop William C. Martin, former president of the National Council; Rev. Virgil E. Lowder, executive director of the Houston church council, and Rev. W. Jack Lewis, of the University of Texas, as speakers.

Dr. Roswell P. Barnes, associate general secretary of the National Council of Churches, was the featured speaker at a luncheon and at the closing service.

The Fair Award for Distiguished Churchmanship was given to Mrs. A. N. Dahl of Pettus, a Methodist laywoman who uses her ranch home as a base for religious and civic enterprises.

Another event was the dedication of a 1957 station-wagon as a Harvester unit for the National Council's migrant ministry in Texas. The Harvester was purchased with the offerings of children in vacation church schools of Texas.

The assembly welcomed into membership the Texas-Louisiana Synod of the United Lutheran Church, thus giving the Texas council 21 denominational judicatories from 12 communions.

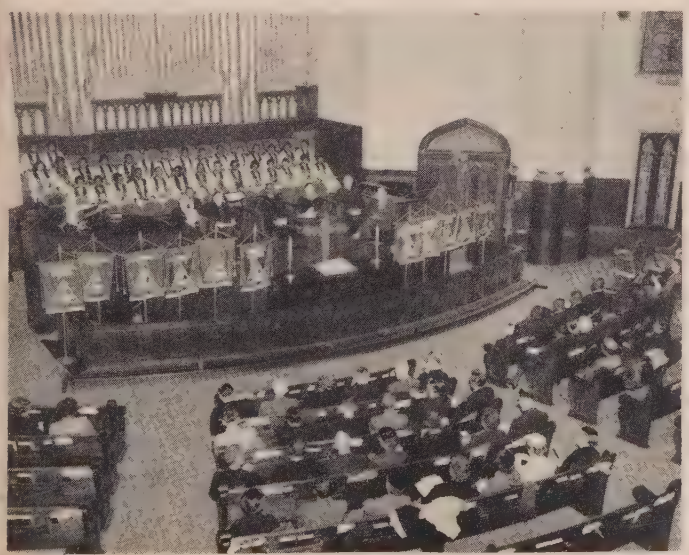
An annual budget of $27,335.12 was adopted, not including the special budget of $15,390 for the state CROP committee and $6,500 from state sources for the ministry to migrants. All of the council's administrative and regular program expenses are financed entirely from denominational appropriations.

One of the most publicized features of the assembly was a symposium on "Brotherhood in Texas." The pastor of an integrated church, a Negro student of an integrated school, the executive of the Southwestern office of the Anti-Defamation League and the director of the Texas Commission on Race Relations cited various evidences of progress registered during the year despite three widely publicized incidents in Texas communities.

The state director of migrant ministry, Rev. Robert Sandman, reported 21 communities throughout the state served by the migrant ministry during the year —a record-breaking number.

The new president of the Texas Council is Rt. Rev. Everett H. Jones of San Antonio.

*Harold C. Kilpatrick is executive secretary of the Texas Council of Churches.



Banners represent the member-communions of the Texas Council. One is blank, for the United Lutheran Church, just received.

Mrs. A. N. Dahl, who opens her ranch home for religious and civic enterprises, is cited for "distinguished churchmanship."

Many Share in Council's Work

By WENDELL KELLOGG

The service which the National Council of Churches renders the church population of the nation goes far beyond its 30 constitutent member-communions — 25 Protestant and 5 Eastern Orthodox. Individuals or representatives from 38 other U. S. denominations or denominational agencies, plus four Canadian bodies, are members of, or cooperating with, one or more National Council services.

This is revealed by a study of the membership of the committees, departments, or other units through which the Council carries on more than seventy cooperative church programs both inside and outside the United States.

Many of the individuals working in various capacities with unit boards are from communions which are not constituent members of the National Council.

The relationship of these 42 communions to the National Council units varies. Thirty-five are represented by voting members of one or more units. Seventeen of these have voting memberships in some NCC units, non-voting memberships in others. Eight are represented on unit boards by non-voting or associate members only. Three have individuals serving on Council unit boards without representing their denominations, but in no case is this the sole denominational contact.

The study also shows that 20 of these denominations or denominational agencies are connected with only one National Council unit, five with two units. Thirteen communions are connected with three to six units, and four denominations are connected with seven or eight NCC units.

The National Council body serving the largest number of these denominations or denominational agencies is the Division of Foreign Missions, with 30. It is followed by Church World Service, the Division of Christian Education, and the Department of Stewardship and Benevolence, with 17, 16, and 15 respectively.

This would indicate also that the National Council serves far more than the 36,720,000 members of its 30 constituent communions, that the figure, if it could be computed, would be closer to 50,000,000.

In addition to denominations and denominational agencies, there are many "related agencies" and "consultative agencies" of units of the National Council.

These include such organizations as the American Association of Theological Schools, the American Bible Society, the Boy Scouts of America, Campfire Girls, Girl Scouts of the U.S.A., National Council of the Young Men's Christian Associations; National Board of Young Women's Christian Association in the U.S.A., International Society of Christian Endeavor, and the Salvation Army.

Also, the International Association of Daily Vacation Bible Schools, General Commission on Chaplains, Commission on Christian Higher Education of the Association of American Colleges, National Woman's Christian Temperance Union, World Council of Churches, and World Council of Christian Education and Sunday School Association.

(See table on next page.) ⟶

A New Angle on the Church College

PROBLEMS facing the nation's 500 Protestant church-related colleges will be studied from a new viewpoint this year. At least 500 trustees and presidents of these colleges are expected to attend a trustees' conference at Junaluska, N. C., June 28-30.

The conference will be the first of a series initiated by the National Committee of Church Men for Church Colleges, which was organized in 1956 by the Commission on Christian Higher Education and United Church Men, units of the National Council of Churches. The chairman is Milburn P. Akers, executive editor of the *Chicago Sun-Times*.

This will be the first meeting of its kind in the United States as the Committee joins with boards of Christian education from two denominations — Methodist and Presbyterian U. S.—as co-hosts.

Colleges of all denominations will be invited to send their trustees and presidents to the meeting, said Dr. John O. Gross, Nashville, Tenn., and Dr. Hunter B. Blakely, Richmond, Va., conference co-chairmen, who head their denominational boards of higher education.

In addition to five periods for face-to-face and across-the-table discussion by the college policy-makers, the conference will hear five major addresses by leaders in the country's business, educational, and religious worlds.

Dr. Theodore A. Distler, Washington, D. C., executive director of the Association of American Colleges and former president of Franklin and Marshall College, will describe "The Place of the Trustee in the Church Colleges."

Dr. Robert E. Wilson, Chicago, chairman of the Standard Oil Co. of Indiana, will address the group on "A Business Man Looks at our Church Colleges."

Dr. Gross will speak on "The Role of the Trustee in Making Our Colleges Really Christian," and Mr. Akers will give "A Call to Trustees to Action."

Sunday worship services will be conducted by Dr. John F. Anderson, Jr., Dallas, Tex., a trustee of Austin College.

Subjects to be treated in the discussion meetings are the "training" of trustees, financing the church college, planning of trustee meetings, better public relations in church colleges, and the interrelationships between a denomination and its colleges.

"The meeting will enable trustees to consider together the opportunities and responsibilities they have for the colleges," declared Dr. Blakely.

"Historically," he said, "the church colleges have been most important in American higher education because it was the Christian church which lighted the lamps of learning on this new continent. One hundred and eighty-two colleges which still exist had been founded by 1861, and, with the exception of seventeen state universities and two municipal colleges, all of these owed their origin to the church and of these nineteen tax-supported institutions all except two had strong church influence in their establishment.

"Today this nation stands before new opportunities and staggering responsibilities in higher education.

"The question before the churches of America now is what part will their colleges have in higher education for the coming years? Trustees hold a key position in determining what the future of these colleges will be."

Relation of Non-Members to National Council Units

x — voting members
* — non-voting or associate members
x[1] — voting members of Area Committees but not of Divisions
x[2] — non-voting member of Immigration Services
** — individuals serving without officially representing the denomination (but in none is this the sole denominational contact.)

	MEMBERSHIP	Christian Education	Foreign Missions	Home Missions	Missionary Education	United Church Women	Broadcasting and Films	Church World Service	Stewardship	Evangelism	Family Life	Economic Life	Religious Liberty	Worship and Arts	Social Welfare
Advent Christian Church	30,585	x	*												
American Lutheran Church	836,485	x	x		x		**	x	x	x					x
Anglican Church of Canada	500,000	*	x[1]		x				x		x				
Armenian Apostolic Orthodox	75,000		x												
Assemblies of God	400,047		*					x							
Associate Reformed Presby.	27,116	x	*												
Baptist Federation of Canada	100,000	*	x[1]		x				x	x					
Brethren in Christ	6,017		x												
The Brethren Church	20,819								x						
Bulgarian Orthodox	5,300							x[2]							
Church of Christ (Holiness)	7,952	x													
Church of God, Anderson, Ind.	123,523	x	*	x		x		*	x					x	
Church of the Nazarene	270,576	x			x	x	x		x	x					
Churches of God in N. A.	36,041	x	*						*						
Community Churches, Int. Cl.	85,000					x									
Cumberland Presbyterian	84,990	x	x	x	x			x	*						
Evangelical Congregational	28,546		x[1]					*	x						
Evangelical Lutheran	940,580	x	x				x	*	*						
Evangelical Mission Covenant	53,388		x	**				*		x					
Finnish Evang. Lutheran	33,314							*							
Free Methodist	51,437		*												
Friends, Calif. Yrly. Mtg.	855		*												
Friends, Kansas Yrly. Mtg.	8,338		x												
General Baptist	53,893		x[1]		x										
Lutheran Brethren	4,150		*												
Lutheran Church.—Mo. Synod	2,004,110		*				**	*	*		*	**		**	x
Lutheran Free Church	72,135		x					x	*						
Mennonite Church, Gen. Conf.	34,589	x	x	x[1]				*							
Mennonite Church of N. A.	11,930							*							
National Primitive Baptist	80,000	x													
North American Baptist	251,062		x[1]												
Presbyterian Ch. in Canada	176,208	*	x[1]		x				x						
Reformed Episcopal Church	8,015		x												
Serbian Orthodox	100,000							x							
Seventh Day Adventists	277,162		*				x	*	*				x		
Southern Baptist	8,467,439		x[1]	x[1]		x			**						
Schwenkfelder	2,400		x												
United Church of Canada	894,556	x	x[1]	x	x		*	*		x	x				
United Missionary Church	10,223	x								x					
Universalist	40,977				x										
United Evang. Lutheran	54,098						x	*							
Wesleyan Methodist	36,000		x												
Total non-member communions		16	30	6	9	4	6	17	15	6	3	1	1	2	2

Plan Support for Church Colleges

AN eight-point action program in support of the nation's Protestant church-related colleges was announced at the annual meeting of the American Association of Colleges in Philadelphia, Pa. January 8-10.

The program, designed to strengthen some 470 colleges, was adopted by the National Committee of Church Men for Church Colleges at its first formal meeting since it was organized under the aegis of the National Council of Churches earlier this year.

Headed by Milburn P. Akers, executive editor of the *Chicago Sun-Times,* and composed of 25 business, educational, and church leaders, the committee will undertake to develop an information center, where knowledge about church colleges may be available; a program of research and study on all problems confronting the colleges; an interdenominational placement bureau through which colleges may secure faculty and staff; and regional conferences or workshops of college trustees and administrators. It will encourage cooperation of state and city councils of churches to gain lay support; and will plan and set up a national conference of Church Men for Church Colleges. In addition, the program calls for mapping out a long-range public relations development and publicity program for church-related colleges.

The committee also decided to develop plans for special help for smaller unaccredited church colleges, where such help is recommended by related denominations.

"It must be understood that this is a long-range program," said Mr. Akers, "and we cannot hope to accomplish these things overnight. The program expresses our hopes and desires as much as our expectations. To carry it out fully, extra staff and budget are needed in the National Council of Churches' Commission on Christian Higher Education, which will be the implementing agency."

The churchmen's committee was established jointly by the Commission on Christian Higher Education and United Church Men, both units of the National Council.

In other actions the interdenominational Committee on National Christian College Day, meeting January 9, voted to enlarge its responsibilities by developing a coordinated program of public relations for church-related colleges through the National Council's commission. It also voted to expand its membership so as to include public relations men for denominational boards of higher education, and representatives of denominational colleges.

The committee also recommended interdenominational support of conferences, literature, and speaking programs designed to strengthen support for the nation's church-related colleges.

Dr. J. Edward Dirks of Yale University, editor of the *Christian Scholar,* declared in an address to the American Association of Colleges that, while the Christian college "must develop freedom" in higher education, colleges too often, as a part of that freedom, "spoon feed answers to students before the students have been stimulated to ask fundamental questions. The real job," he stated, "is to stimulate the questions."

Dr. Roland M. Frye of Emory University, Ga., chairman of its Faculty Christian Fellowship, said, "If we in Christian colleges develop an adequate philosophy of Christian education, it will have implications for all of higher education. Such is our mission." He spoke at a luncheon given by the NCC's department of Christian institutions for some 200 college presidents and deans attending the AAC meetings.

Dr. Hubert C. Noble, director of the Commission on Christian Higher Education, in an address to Congregational and Evangelical and Reformed college presidents, charged that the relationship between the churches and their colleges is too often "mutual self-interest or exploitation" and called for an ecumenical movement of church-related and independent Christian colleges.

Wilson Compton

(*Continued from page 7*)

devoted to liberal education, founded in 1636, which up to the time of the Revolution could print its entire curriculum of studies on two small pages. And to improve Harvard College, a college of liberal arts, he asked its friends to provide $75,000,000—perhaps more. Could there be in this age of rampant technology a more dramatic evidence of the worth in American life of the worthy liberal arts college?

This country has the means of providing for all the needs of Harvard College and of the other 800 liberal arts colleges. Harvard no doubt will look primarily—but not solely—to her alumni. The 650 church-related colleges will look primarily—but not solely—to their alumni and to their churches. During the past three years the voluntary financial support of higher education generally has increased much but not nearly enough to enable the colleges to meet their opportunities and their responsibilities. Between 1951-52 and 1954-55 such support increased by one-half to a total of $500 million. During that period support from business corporations more than doubled to eighty millions. A recent report shows for 49 colleges and universities combined, including all types and sizes and including 12 with Protestant church connections or backgrounds, an increase of 45 per cent in gift income between 1954-55 and 1955-56. These are all encouraging developments. But in general the churches themselves are not doing their share.

There are important exceptions. I have in mind one small denomination which has one related college—a good one. One-half of the total educational income of that college comes regularly from its related churches through a unique form of self-imposed "taxation." This college is enabled to provide educational opportunity at low cost to its students because of the deliberate continuing and living philanthrophy of the members of this church. They provide almost the entire gift support of the college, amounting to nearly $500 per year per student.

There are 422 Protestant church-related four-year colleges and 222 Catholic, and many other two-year colleges. Important among the Protestant denominations with many related colleges are the Methodist, Lutheran, and Presbyterian churches. A comprehensive nation-wide survey, published over a year ago by the Council for Financial Aid to Education showed the annual financial support of the church colleges by the church bodies to be about like this:

	Amount per Student Enrolled	*% of Voluntary Support Provided by the Churches*
Lutheran	$143.	62%
Methodist	69.	34%
Presbyterian	64.	25%

As a Presbyterian, I take no satisfaction in this meagre record. The Presbyterians can do much better than this. So can the others. Many of the denominations have important forward-looking plans to increase the amount of church support of their colleges. But this support must be made a major objective and not merely a minor philanthropy of the churches.

The churches have a great opportunity to fortify a vital part of American life —and a great responsibility. This responsibility should not be left solely to

(*Continued on page 24*)

Youth Looks at the Caribbean

By CHARLES H. BOYLES

PROTESTANTISM is expanding its work in the Caribbean area in spite of a host of problems which beset it. This was the major conclusion we reached after a month-long look at Caribbean and Central American church projects and a consultation of U. S. and Latin American church youth groups at Barranquilla, Colombia.

The U. S. delegation of ten returned with a new vision of the responsible part to be played by American churches overseas. Large colonies of Americans are to be found in each of the large cities—diplomatic personnel, representatives of American business, professional people employed by Point Four, and technical assistants. Some of them may view their stay in those areas as a vacation from the routine of life in the States and escape from church and community responsibilities. On the other hand, the church may be able to capture the imagination and devotion of these transplanted Americans so that they become a vital force. In fact, this is the role of the "union churches" which in the past five years have become an effective force in such areas.

Our ten representatives of the United Christian Youth Movement were official U. S. delegates to the Second Conference of Evangelical Youth in the Western Hemisphere and fraternal delegates to the Fourth Congress of the Latin American Union of Evangelical Youth.

This marked the first meeting in ten years of official delegates of the Latin American Union of Evangelical Youth, the Committee on Young People's Work in Canada, and the United Christian Youth Movement. Under the theme, "Social Problems Confronting the Churches in the Western Hemisphere," delegates from 20 countries discussed racial prejudice, the content of democracy, the American Indian problem, and the role of youth in the life of the church. They attempted to bring the youth of the U.S.A. and Latin America into a new experience of fellowship and oneness as Christians.

There is a growing awareness within the younger leadership of the Protestant churches of Central and South America of their role in the realization of a responsible society and their role in the church. Out of the deliberations came the message of the Congress: ". . . in the problems before us the Church has grave responsibilities . . . it must not be content to proclaim God's standards from afar nor to contemplate His commands in isolation . . . the church must enter actively into the everyday world of man's activities, bearing witness to His salvation. . . ."

There are many Protestant churches in the islands of the Caribbean and throughout Central America. These churches are expanding their work, and an increasing number of both the traditional and newer denominations are making their appearance. Protestant churches are found in the better residential areas, inner cities, slums, and in seemingly inaccessible spots. With Rev. John Wood adult leader of the delegation, I flew two and a half hours into the interior of Honduras to visit the work of the Moravians in the Mesquite Indian Valley, a "long way from nowhere." High in the Haitian mountains, we visited a Baptist seminary of three students and three faculty members, nine hours by "good" bus on "good" roads from Port au Prince.

I

Society is in rapid transition. The same movements for self-rule find expression in the Caribbean as among the peoples of Africa and Asia. Advanced designs of Venezuelan and Mexican architecture point to a rapidly expanding technology. There is a tremendous desire for education. Those in remote places want to get to schools and universities in the larger cities and those in the cities want to get out of the country to study.

One wonders if the churches in this society are playing the role they might in preparing their people for life in a new culture. We found in most of the Christian workers we talked to a rather conservative approach to Christian education and nurture. One commented: "We have our people until they go off to government school, and suddenly we lose them completely." The same is true of those who move from rural to urban centers, from home to student life.

Christian churches in the Caribbean need to speak more realistically to the problems faced by a new convert in transition from an agrarian to an industrial climate. Unprepared new Christians confronting a near chaotic culture either leave the faith, terming it inadequate, or retreat to its community as protection in isolation from the great movements of an emerging society.

II

Roman Catholic–evangelical relations should be watched critically. We found a wide conviction among evangelical church leaders and members that Roman Catholic supremacy is a supremacy in name only. Opinion seemed to be general that Catholic efforts to capture the devotion or imagination of the people had been rather largely ineffective. At the same time, however, there is a recognition that the Roman Catholics are rapidly changing their approach and are engaged in a broad strategy to make their current primacy in name a reality in fact.

It is not necessary to dwell on Colombia, where the increasing intimacy of relations between church and state, the continuing persecutions of evangelicals, and the labeling of evangelicals as communists by government officials has been widely publicized.

III

The problem of religious liberty, a concern of every evangelical group in the Caribbean area, *cannot be separated from a discussion of democracy,* and an adequate concept of democracy cannot be separated from theological and philosophical presuppositions widely held. A more complex problem is scarcely to be encountered, but we came to believe that the voice of younger leadership needed to be taken more seriously. It seemed to us from the U.S.A. that the evangelical churches of the Caribbean area might be playing a very real role in helping their peoples achieve their goal of a free and modern democracy.

IV

We found *mixed attitudes as to relations between North and South America.* These include appreciation for some of the progress brought with American capital, a recognition of the need for some continued assistance, serious questions as to the philosophy behind U. S. involvement in internal politics, and a growing suspicion that U. S. foreign policy is based on expediency, prestige, and self-preservation, rather than principle. These attitudes were found among Guatemalan students following American intervention there, and in Cuba while fighting was going on in Santiago.

Our trip underlined the necessity for continued efforts by the churches of this country in international affairs.

Our delegation came to recognize that as fellow-Christians in the Western Hemisphere we really knew very little about one another. We had little comprehension of Latin American problems and complexities. We did not always speak the same language. The delegates of twenty countries left Barranquilla convinced that many more encounters in different facets of church life should be undertaken by the churches of the Western Hemisphere.

Charles Boyles, national chairman of the United Christian Youth Movement, was a member of the UCYM delegation which toured the Caribbean and attended the meetings at Barranquilla, Colombia, in December.

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WORLD COUNCIL AND IMC

(*Continued from page* 12)

voice in its structure — its Assembly, the Central Committee, as well as staff and working committees.

2. The program of the International Missionary Council in its full scope and strength must take its place in undiminished power within the integrated Council.

Since the translation of these basic principles into terms of a specific plan is precisely the assignment on which the Joint Committee with wide consultation is presently engaged and since all consideration up to this time has been strictly informal and provisional, it would be premature to suggest even the general lines of the plan or alternative plans which seem likely to emerge. However, it is not inappropriate to state that these preliminary discussions have taken fullest account both of the general misgivings with respect to integration and of the specific conditions which would be required in an acceptable plan, and that these discussions have revealed that there is not a single difficulty which cannot be met to the full satisfaction of virtually all representatives of both councils who have participated. Indeed, differences of judgment which remained were discovered to lie not between spokesmen of the two bodies but rather among the officers of each.

Lastly, it is important to be quite clear as to the present status of the whole matter and the time-table by which it is proposed to go forward. At the present time, no determination has been made with respect to the proposed integration. Neither the World Council nor the International Missionary Council is in any way committed to either favorable or unfavorable action. The mandate to the Joint Committee is strictly limited to the preparation of a plan which, after thorough discussion and revision by the interim bodies of both Councils, might then be transmitted to their memberships and assemblies as the basis for decision.

A sub-committee of the Joint Committee will attempt to formulate a preliminary outline of a plan in April. This will be reviewed by the full Committee next July for submission to the Central Committee of the World Council at New Haven in August and the Assembly of the International Missionary Council at the Gold Coast in December. If approved by the latter two bodies, with whatever modifications or provisos, it would then go to the member councils of the IMC and the member churches of the WCC for their consideration and indication of support or disapproval. Implementation of the plan and the coming into being of an integrated council could not, in any event, be anticipated before the Third Assembly of the World Council in 1960.

If, however, the final action at each step of this involved, unhurried and truly democratic procedure should prove to be favorable, the ultimate outcome would be a single unified World Christian Movement embracing the totality of what we have come to know and rejoice in as Ecumenical Christianity.

Wilson Compton

(*Continued from page* 22)

the ministers of the churches nor to their trustees. Nor solely to the denominational officers. The responsibility should be broadly shared, if not assumed, by the laymen, who after all compose the churches. For this reason I hope that the newly established National Committee of Church Men for Church Colleges may be able to encourage active interest among the tens of millions of church laymen who—to use a current paraphrase —"can if they will."

The pending nationwide public-service advertising campaign in behalf of American higher education should provide an advantageous opportunity to mobilize greater public interest in the significance, the opportunities, and the needs of the Christian colleges. The Advertising Council, which will conduct the campaign, has committed itself for at least a two-year period. The Council for Financial Aid to Education, which is sponsoring the campaign, is hopeful that the colleges and universities themselves will take advantage of this opportunity to make appropriate appeal for the interest and support of their logical constituencies.

Such a concerted effort can be made to put American higher education, and with it the Christian colleges, on a new and a higher level of public understanding, interest, and support. This I believe is important because the greatest opportunities and the greatest responsibilities of the Christian colleges lie right ahead of us—almost before our eyes. What happens to American education will eventually happen to America!

"The Old Order Changeth"

By RUTH NORMAN

MRS. JOHN W. NORMAN

NOW there are schools for all children! No more separate but equal! No more Negro schools—no more white schools in Kanawha County, West Virginia, where 56,540 students and 1,967 teachers integrated without incident.

For more than thirty years I taught at Garnet High School in Charleston (Kanawha County) West Virginia. Need I tell you that Garnet, named for Henry Highland Garnet, the renowned abolitionist, was a segregated school? In September (1956) when all schools in the county were integrated, I was transferred to Stonewall Jackson High School. Ironic, isn't it, that I am teaching at a school named for the intrepid soldier of the South?

Over and over I have been asked, "How do you like teaching at Stonewall?" And always my reply is: "Never have I been happier!" There is something spiritual about the school that I like—something spiritual about existing relationships which I cannot describe. The first teachers' meeting of the year opened with worship; never is an assembly held unless there is an opening prayer. Morning devotions are held in home-rooms. A Bible club meets weekly for those interested. Two hundred Y-teen members sponsor annually the World Day of Prayer program at which time in the school Protestants, Jews and Roman Catholics pray together.

I like the high standards of conduct and of scholarship to which the school adheres. There are extra-curricular activities, yes football, basketball, band, and many organizations, but never are character and studies subordinated. The philosophy at Stonewall Jackson is *to develop* young people to their optimum, spiritually, physically, and mentally.

How do I like the 1,566 students? As I faced the two hundred students in my home-room and five classes on the first day, I had no apprehension. Rather I had faith that my experiences would be happy ones. My prayer then as always in the classroom was:

"Oh, let the little children see the teacher leaning hard on Thee."

The first day I observed in their eyes the kindly look that meant more than words and which said to me, "We like you!" And their actions exemplify it! Not one student have I reported for misconduct. Their attendance is good; their cooperation excellent. We call ourselves the "100% Home-room." Here a tribute should be paid to their parents, for children echo parents' attitudes. I have concluded that, for the most part, my students must enjoy tender, loving care at home for they reflect that at school.

"What about the teachers?" you ask. There are fifty-four of them. I don't know all of them, but those with whom I have had contact are friendly and always helpful. Because of the many kindnesses of the principal, the teachers, the dietician, and I must add, the custodians, my transition from a small school to a larger one has not been one of anxiety but one of pleasantness and of new horizons.

Your last question perhaps is, "How do you account for integration without incident?" Perhaps I am prejudiced for Charleston because I was born there, but I believe there are many more good people in Charleston than there are bad, that the citizens, for the most part, are church conscious, and that they are interested in making their community a good place in which to rear children. Their homes, schools, and churches are major concerns.

Credit must be paid to Kanawha County Board of Education that quietly, determinedly, and courageously planned to support the Supreme Court Decision by integrating September 1955, the first, second, and seventh grades, and by announcing that all grades would be integrated September 1956. The Board was not challenged!

The media of communication: radio, television, newspapers, have played a vital role in the change. The local groups through their editorials have dauntlessly defended the law of the land and have dared criticize those areas where there have been tensions.

I am reminded here of a Thot-o-gram published by United Church Women which states that "Together" is a wonderful word. It suggests power. We do not have much lifting power in one finger, but it is a different matter with the whole hand. An old legend tells of a discussion between the parts of the hand as to which was the most important. One finger after another boasted. Then the thumb said, "But you can't get a grip on anything without me." Together their power was complete.

Here in Kanawha County integration has proceeded without incident because all of us have worked *together*.

Much depends upon the attitude of the individual Negro teacher, I believe. Many of them have had experiences similar to mine. As a child I lived in a section of Charleston where a large number of Jewish people resided. I had as my playmates children of different racial and religious backgrounds. After graduating from Garnet High School as the salutatorian of my class, I attended Howard University, Washington, D. C., where the faculty was inter-racial. It was my privilege as a youth not to be circumscribed by provincial thinking. Later I attended Ohio University, Athens, Ohio; Western Reserve University, Cleveland; Hunter College, New York City, and Columbia University, where I was judged not by the color of my skin but by the color of my thinking. I believe that "I am a part of all that I have met" and that these past experiences have prepared me for the situations I now meet.

As "The old order changeth" yielding place to the new, I am convinced that we are willing to continue working together.

Mrs. John Norman, the United Church Women's national radio chairman, has been a teacher in West Virginia for more than 30 years.

New Americans

(*Continued from page* 6)

prising manager who is booking their act for television and variety appearances.

Toti is the pet of Presbyterian Resettlement Service staff and of the family of Rev. James Moffett, pastor of First Presbyterian Church, Oyster Bay, N. Y.

The Moffetts entertained the Sabos over the three-day New Year's holiday—a heart-warming experience for both families. The Sabos were especially enchanted by such usual American gadgets as the big refrigerator, freezer and ice cubes. They loved the movie "Oklahoma," paid visits to several American homes, and looked over local sights excitedly, including Sagamore Hill, the Theodore Roosevelt home.

All learned many American expressions.

The dark-eyed dynamo, Toti, played blocks, trains, and house with five-year-old Nell Moffett through sign language and the magic adaptability of childhood.

Already Toti, like many others among our Hungarian neighbors across America, is half-way toward being a real American. Proudly he answers "okey, okey" to almost every question.

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Unity and Witness

(*Continued from page* 15)

personalities as a definition of the university's purpose seemed to be remote and almost irrelevant to the day-by-day experience of college life. The students' involvement in the university is so specialized and fragmentary that many who came to the conferences had not even begun to ask questions about the purpose of the whole academic enterprise. The study of the university at the conference was a significant attempt to place the individual college experience of the participants in a larger context and to identify the major problems which confront the universities and higher education in America today. But the purpose of studying the university was not primarily to analyze the situation — though this is always a necessary prerequisite — but to discover where Christians in the university are called to take on their particular responsibility. Thus, out of the study of the university arose the question of the Christian witness.

Our United Witness

Can we speak of the Christian witness in the academic community? Looking at their local campus groups, the students admitted that the unity as well as the witness leaves much to be desired. This realization could only lead to further questions, and in fact, the major effort at this point went into finding out what the really significant questions are: What constitutes a real witness in the university? There was a feeling in some conferences that the churches need a new orientation at this point. Dr. John Dillenberger, Professor at Harvard Divinity School and principal speaker of the conference at Syracuse University, said that "the Church has a mission to the university, not to students individually as if it should try to 'hold its own' among students. . . . The task of the Christian in the university is not to convert people, but to be committed to the task of the university."

And what about unity? Is it desirable or would this not be uniformity? What

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is the nature of the unity we seek on campus? Students honestly asked themselves whether the denominational approach to the university makes any sense at all. All these were real questions and they remained open at the conferences, for they can only be answered back home where Christians are honestly engaged in the task of witnessing. But the conferences were significant in that they *raised* the questions which somehow must be answered if there is to be a vigorous Christian witness in the American colleges and universities.

There was a sense of genuine community and encounter, cutting across the barriers of race, background, or denomination. This was not the usual attempt to get along with one another by avoiding controversy, but a confrontation of differences through which people discovered a unity given in Christ beyond any human agreement or differences. Whether the views expressed in the discussion were mature or immature, liberal or orthodox or neo-orthodox, as they confronted one another they all gave testimony to God's call in Christ to us for a witness in the colleges and universities. Rev. Oswald Elbert, Administrator of the Chatham College Conference, expressed this fact in his summary when he said, "Whenever the Planning Committee came together, we came together genuinely, in the totality of our being, and thus it has been in the Conference."

This ecumenical encounter has to take place not only at an occasional regional or national conference, but on the local campuses. On the last day many campus delegations had already begun to formulate plans to hold intercollegiate or state ecumenical conferences, or to bring new life to existing Protestant councils on local campuses which presently are a source of discontent for many students.

The USCC Conferences contained real dynamics. Whatever confusion may have clouded the issues, the conferences clearly showed that students are in motion, often more than their adult advisors seem to recognize, and the term "student movement" does not simply describe an organization. It will be the major responsibility of the United Student Christian Council closely to observe the direction of this motion and to give guidance and advice at every point where students seek to manifest Christian unity and witness.

BOOKS

Joy in Believing

By Henry Sloane Coffin, Scribner's New York, $2.95. Edited by Walter Russell Bowie.

This rich treasure of unpublished manuscripts is gleaned from sermons which inspired great congregations in New York and university audiences across the country. It also includes prayers of unsurpassed spiritual depth and feeling.

The first glance at the contents indicates the wide sweep of Dr. Coffin's concerns. A dominant note is the reality of personal fellowship with God and the renewal of life that this brings. Another recurring interest is the interpretation of basic Christian convictions in language which modern men can understand. Still another prominent feature is ethical earnestness and moral appeal. Again, a prophetic insight into God's will for society and a Christian social passion shine out clearly. The necessity of the Church—its relation to the individual and its meaning for human community—appears as still another conspicuous emphasis.

Dr. Coffin's preaching has commanding spiritual authority. It seems to well up from a great depth of being. There is nothing that is cleverly contrived merely to make an impression. Instead there is the note of reality that goes with an honest interpretation of Christian experience.

The richness of thought is matched by a mastery of style. His illustrations are never shopworn or picked up from books of sermonic helps. He takes you to such unexpected quarters as Katherine Mansfield, Emily Bronte, Thomas Hardy, Charles Lamb and William James—to mention a few names at random.

Stimulating as are Dr. Coffin's gem-like messages, his prayers are likely to be even more appreciated. They are original in both substance and form. They voice the most poignant and universal human needs in language of great dignity, free from the trite and commonplace.

The title which Dr. Bowie has given to the volume is a felicitous one. "Joy in Believing" represents the kind of faith which Henry Sloane Coffin had and which is vividly reflected in all that he said and wrote.

—Samuel McCrea Cavert

Dynamics of Faith

By Paul Tillich, Harper and Bros., New York, $2.75.

"The human mind is a continuously working factory of idols." Thus Paul Tillich quotes John Calvin in the *Dynamics of Faith.* Tillich's most recent book. Faith is defined by the author as "A man's ultimate concern with the ultimate." All men have ultimate concern and, in this sense faith. But men are constantly ascribing ultimate value to what is not ultimate and thus are idolatrous. This is true of all men and of every type of faith. Faith, even idolatrous faith, can provide integrating power in a man's life. But idolatrous faith can spread disease throughout his being.

This is an exceptionally stimulating book which, as the reader moves along, repeatedly gives profound answers to the objections which are provoked. It is one in a Harper and Brothers' series called "World Perspectives", the board of editors of which includes some of the outstanding scientists in the world today as well as a leading Hindu philosopher and a Roman Catholic scholar.

Tillich speaks of the confusion, fanaticism, and rejection of genuine religion which is associated with the word "faith." But he says there is no substitute to express the reality which this term represents. So in this volume he attempts to reinterpret the word and remove the confusing and distorting connotations. His further purpose is to convince readers "of the hidden power of faith within themselves and of the infinite significance of that to which faith is related."

He tells what faith is, what faith is not, and discusses the types of faith. He is very definite that faith and belief are not the same. Faith is ultimate concern and it carries an unconditional demand and a promise of the fulfillment of one's being. Faith is a centered act, involving the total person; and thus is freedom. "Man is driven toward faith by his awareness of the infinite to which he belongs, but which he does not own like a possession."

Faith involves cognition, passion, will, but faith is not belief, emotion or the "will to believe." Ultimate concern is not a matter of argument but of total

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personal participation. Cognitive discussion may be helpful, but conversion is a matter of personal surrender.

Our problem as men is not that we are not ultimately concerned but that our concern is not adequate. It is not truly ultimate. It is preliminary and finite. We claim absolute validity for the symbols of our faith and are thus idolatrous. There is a symbol, however, which expresses both the ultimate and its own lack of ultimacy—the Cross of Christ. It is this radical self-criticism which Tillich says makes Christianity most capable of universality.

It is a great privilege to read this book by Dr. Tillich. It contains a wealth of important ideas which in many cases are only suggested. Some of them have, of course, been developed more fully in his other writings. But this reviewer wishes this important book might have been longer. (It is only 127 pages.) Or this material might have been the basis for several books. We can only call attention to the chapter on The Truth of Faith with its sections on reason, scientific truth, historical truth, philosophical truth, and the truth of faith and its criteria.

And there are the important discussions on doubt as a necessary element in faith; on the place of symbol, cult, and myth in the life of faith; on the encounter of faith with faith; and on the life of faith.

Specifically, we would welcome more about the content of the ultimate concern; more about the Christian view of that concern in relation to other faiths; more about the ground for the author's conviction that all men are drawn toward the ultimate and that love is ultimate; more about the relation of the community of faith to the content of man's ultimate concern.

LEILA ANDERSON

Trial by Ordeal

By CARYL CHESSMAN, Prentice-Hall, Inc., Englewood Cliffs, N. J., $3.95.

Caryl Chessman is a resident of "death row" in San Quentin Prison where he has been since July 3, 1948. On the "outside" he tells of living in most of the present-day patterns of crime. He acted out his feeling of contempt for himself and others. At present he is engaged in a fight to continue living in a world he tried to destroy. His writing shows the fight raging within himself as well as outside himself. He hopes to win a longer life, not because he is innocent, but because he claims an error in the transcript of his trial. Chessman sees the life of the professional criminal as a quest for power over others. The need to conquer the legal processes of the State fits into his consistent quest.

Beneath the facade with which the author covers his life and the lives of others mentioned in his book are real people for whom we have not developed adequate ways of care or treatment. Because Chessman is obviously engaged in saving his own skin, his book will not be a popular one. He does not win friends to this particular cause.

The less prominent theme in Chessman's book is the tragic revelation of how we as a people kill the killer and rob the robber. Our treatment processes are many times reminiscent of jungle warfare. It would seem providential if Chessman in one of his final attempts to flout and sneer at the human race made a contribution instead. We need to find ways to prevent men from becoming a plague. Our present answer to crime has been a sentence of death to the criminal or wishful thinking that a period of being locked up is adequate treatment. The theme deserves more

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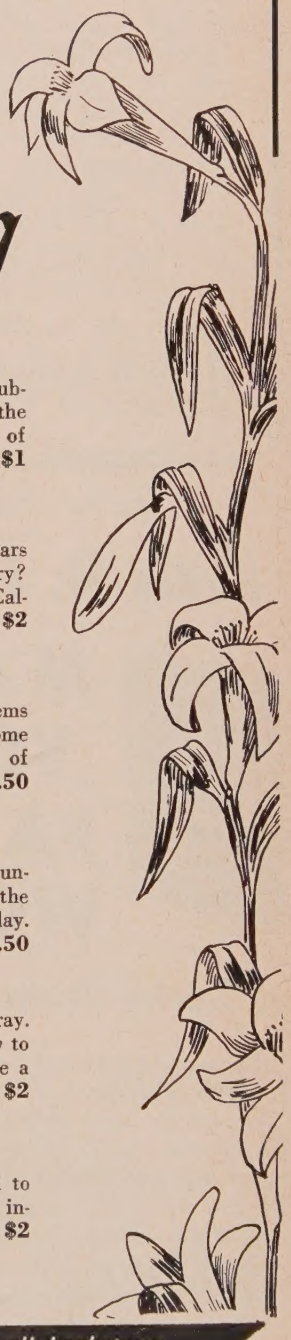

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attention by church groups. If this happens, Chessman may have made a positive contribution by his ordeal.

—MARK SHEDRON

The Hymnody of the Christian Church

By LOUIS F. BENSON, John Knox Press, Richmond, Va. $4.50.

This volume was originally published in 1927. As part of the program marking the 100th Anniversary of the birth of Dr. Benson, the John Knox Press, at the suggestion of the Hymn Society of America, reprinted this important work. It is not only outstanding among the many contributions of Dr. Benson in this field; but it is also one of the best books available reviewing and interpreting Christian hymnody.

The spirit of the volume is well expressed by Dr. Benson in his introduction: "The motive that runs through the book like a recurrent refrain is that the hymn belongs among the things of the spirit, and that hymnody is essentially a spiritual function. The hymn is a melody in the individual heart: hymnody is the harmony of brotherhood." The chapter headings indicate how this spirit is developed: "The Apostolic Ideal of Hymnody", "The Relation of the Hymn to Holy Scripture", "The Relation of the Hymn to Literature", "The Contents of the Hymn", "The Text of the Hymn", and "Hymn Singing".

Dr. Benson is one of America's most noted hymnologists. His active life was spent largely in the study of sacred music and liturgy with special emphasis on hymns. He was the editor of the 1895 Presbyterian Hymnal, the author of several volumes other than the one reviewed here, the writer of a number of beautiful hymns and prayers, and an active participant in many movements looking to higher standards and better understanding of hymns. "The Hymnody of the Christian Church" not only introduces us to the subject matter indicated, but also to a great Christian character who made a deep and lasting impression on the spiritual life of his time.

DEANE EDWARDS

Behold the Man
Meditations on the Meaning of the Cross

By HARVEY COX and ELIZABETH BLAKESLEY, Association Press, New York. $.40.

This is a booklet containing seven Lenten Services, with a series of paintings of Christ by Roualt. In the introduction, the authors say, "Roualt's discovery of the Christian faith was an inverted one. . . . It was a straight, hard—even angry—look into man's inhumanity to man, into the estranged and broken heart of the 20th Century. . . . The poems and readings in this meditation are an attempt to express verbally what Roualt says in paint—that Christian faith begins where man faces and accepts his own sin and lostness."

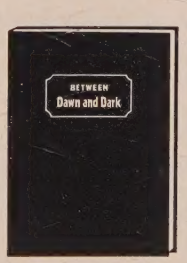
The paintings reproduced here were on exhibit during Lent of 1956 in Christ Episcopal Church in Oberlin, the city where the authors live and are engaged in student work.

The Bible passages, the readings from contemporary authors, and the prayers have been chosen with excellent judgment.

There is in the first service, for example, a moving account, in the words of the widow, of the slaying of a Negro man who voted in Georgia. There are passages from "Cry, the Beloved Country", T. S. Eliot's "The Hollow Men", Paul Tillich's "The Shaking of the Foundations", W. H. Auden's "For the Time Being" and other sources.

This booklet is strongly recommended for private use or for the kind of short service often held in connection with meetings. Or additions could be made by the leader and material here could be used in longer services. This little book has invaluable insights about life and death and is well worth owning.

LEILA ANDERSON



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Books Received

CO-OPERATION WITHOUT COMPROMISE, *James DeForest Murch*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $3.50.

NO CROSS, NO CROWN, *William J. Wolf*, Doubleday & Co., Garden City, N. Y., $3.00.

INTEGRITY AND COMPROMISE, *R. M. MacIver*, editor, Harper & Bros., New York, N. Y., $2.50.

BY MEANS OF DEATH, *Hughell E. W. Fosbroke*, Seabury Press, Greenwich, Conn., $1.75.

CONSIDER HIM, *Olive Wyon*, Abingdon Press, Nashville 2, Tenn., $1.00.

THE CHRISTIAN AND THE WORLD OF UNBELIEF, *Libuse Lukas Miller*, Abingdon Press, Nashville 2, Tenn., $4.75.

GOD CAN TRANSFORM THE WORLD, *Anne S. White*, The Christopher Publishing House, Boston, Mass., $2.00.

THE SAVING PERSON, *Angus Dun*, Harper & Bros., New York, N. Y., $2.00.

THROUGH TROUBLED WATERS, *William H. Armstrong*, Harper & Bros., New York, N. Y., $2.00.

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THE HOLY FIRE, *Robert Payne*, Harper & Bros., New York, N. Y., $5.00.

PATHWAYS OF THE INNER LIFE, *Georges A. Barrois*, editor, The Bobbs-Merrill Co., Inc., New York, N. Y., $5.00.

THE BRIGHT CLOUD, *J. R. Macphail*, Oxford University Press, New York, N, Y., $3.50.

THE DIMENSION OF DEPTH, *Edwin McNeill Poteat*, Harper & Bros., New York, N. Y., $2.00.

PARABLES OF THE MASTER, *Henrietta Schmandt*, Vantage Press, Inc., New York, N. Y., $2.50.

WITH HEARTS UPLIFTED, *Clifford Ansgar Nelson*, Augustana Book Concern, Rock Island, Ill., $2.75.

THE GUIDE FOR THE PERPLEXED, *Moses Maimonides*, translated by M. Friedländer, Dover Publications, New York, N. Y., Paper, $1.85.

THE WAY *Is* STRAIGHT AND NARROW, *J. Howard Taylor*, Vantage Press, Inc., New York, N. Y., $3.95.

ASPECTS OF HUMAN EQUALITY *Lyman Bryson, Clarence H. Fause, Louis Finkelstein, R. M. MacIver*, editors, Harper & Bros., New York, N. Y., $5.00.

THE MYSTERY OF CHRIST, *Martin Paul Bohnet*, Vantage Press, New York, N. Y., $3.00.

CHINESE TEEN-AGERS AND GOD! *May Bel Thompson*, Vantage Press, New York, N. Y., $2.75.

LIFT UP THINE EYES, *Edena S. Schooley*, Vantage Press, New York, N. Y., $2.00.

THE HAPPY BONDAGE, *John Robertson Ralph*, Vantage Press, New York, N. Y., $2.00.

DISCOVERY IN THE JUDEAN DESERT, *Geza Vermes*, Desclee Co., Inc., New York, N. Y., $5.00.

INSPIRING TALKS TO JUNIORS, *Marion G. Gosselink*, W. A. Wilde Co., Boston, Mass., $2.50.

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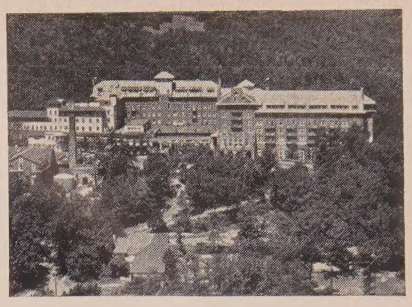

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